THE TESTAMENT OF THE Twelve PATRIARCHS, The Sons of *JACOB.*

Translated out of *Greek* into *Latine* by *Robert Grosthead* Sometime Bishop of *Lincoln*: And out of his *Copy* into *French* and *Dutch* by others, and now *Englished.*

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To the Chriſtian Reader.

ALbeit theſe our happy days, in ſome reſpect, good Chriſtian, have and enjoy divers and ſundry works tending to the ſubverſion of *Belial*, and the erection of godlineſs; yet conſidering that as earthly, ſo we ſpiritual Souldiers ſeldom run to the watch without alarm; I thought it convenient to call upon you with this grave and godly book, of long time hid in Hebrew, now come to light in Engliſh. The malice of the Jewiſh people in concealing it, by reaſon of Chriſt the righteous ſo often prefigured, was intolerable; but the ſingular providence of God in preſerving it, unſpeakable, and now at laſt though chargeable, yet fruitful is the expreſſing, and Printing in our natural Language of this ſo worthy, ſo golden a writ: Being of it ſelf without the acceſſary painting of eloquent ſpeech, a Mirrour for Princes, a Preacher for all Chriſtians, a beautiful Glaſs for Women, for Children, Servants, and ſuch like; A wiſe plauſible, and moſt ready Schoolmaſter, for to apply to every particular eſtate his peculiar property.

Art thou a Prince, a Magistrate, a Ruler, let Juda rule thee: If thou thinkest upon manly courage, he teacheth Valiantness: if thou seek to govern aright, he willeth thee to fly tyranny: If thou thirst after manners of life, he soundeth it out, that vain glory, fornication, and discord, blemish, weaken, and at length utterly consume nobility. Let me proceed further and ask a question: Art thou a Bishop, a Minister, a Preacher of Christs birth, life and death? Behold *Levi* as a Lanthorn. Thou canst teach thy self, but he can teach thee better: Thou speakest to others, hearken to him that talketh to thee of thy office, how holy it is, how honourable, the contemners thereof how miserable; by whom begun, continued, and confirmed: Of thy state of life, what, and how it should be, *Nunquam sine Sale, si in Sole*: to be short, of thy blessedness, if thou art godly, wise, and learned: Of thine and their plagues where thou livest, if wicked and ignorant. What should I say more? Look upon *Jacob*, O you Parents, peruse the 12 godly Fathers in time and order: Learn of him, and his, to pray to God in Christ his Name for your children, have regard to their instruction: The want of the former your children shall miss: the neglect of the latter you your

Levi.

Jacob.

selves

ſelves ſhall bewail. For the hearty prayer of a Father to the Almighty for his Children is a right ſingular benefit: but he that for fooliſh pity giveth them the bridle, is before God accounted a guilty partaker of their ſinfull race. View this Book therefore, hearken how to teach your ſelves and your Children. You have already handled a ſick mans ſalve, enjoy now at length a ſick mans tongue, to inſtruct them when you leave them, and what to leave them when you die, elſe their end will be lamentation, but yours lamentable miſery. And come you hither you children of the earth, read, ſee and ſay, that old Father *Ruben* with his good Brethren readily, and rightly deſcribe the bleſſed path of righteouſneſs, and the forlorn way of *Belial*, the one to flie, the other to follow. Wilt thon begin with the eldeſt, for that old age ſeemeth wiſeſt? Stop not then the ears of thy heart and body to ſo wiſe and ſweet a Charmer. O the number! O the ugliſome portraiture of thoſe deadly ſpirits, that he hath ſo orderly numbred and cunningly coloured!

Lechery, *Envy*, *Gluttony*, *Bravery*, } *Pride*, *Vain glory*, *Unrighteouſneſs*, *Willful Ignorance*.

All these, as they seem, are indeed pernicious; But the former is most detestable, the end whereof is consumption of this earthly body, and destruction of the soul. Which welspring and puddle of evil, if thou wilt have dried up, cease from drunkennes; if not see it, have not a narrow and greedy eye upon a beautiful face: If no drink, yet stop thy mouth from busie questions with women: To conclude, if not therein be ducked and drowned, use labour, tame youthfulness. *For in this I overshooting my self* (saith *Ruben* to his children) *I defiled my fathers bed. Therefore look not upon the beauty of Women, muse not upon their doings, but keep your self occupied either in learning or some work: charge your Wives and Daughters that they trim not their heads, will them to chasten their looks, for every woman that deals deceitfully in those things is reserved to the punishment of the world to come.* Which trade of life to eschew, seeing it is difficult, without the fulfilling of the law, and the law partly consisteth in mutual love; strive with *Simeon*, the second Brother, to avoid strife, which blindeth the mind, pineth the body, provoketh murder. The remedy whereof, is both forgiving and forgetting. Take to thee *Joseph*'s cheerful countenance, a perfect Platform

Simeon.

form of a quiet mind: Yet ſet before thine eyes *Simeon*'s withered hand, a right plague for ſuch a ſin. All which diſquietneſs and miſchief ſafely to ſet aſide, let not *Juda* be ſet apart. Gather by him experience that for a man to glory in his own works is ſinful, and he which upbraideth another mans vice ſtandeth ſlippery. *Juda* checketh *Ruben* his eldeſt brother with his fornication: Mark, who ſinned immediatly but envious and railing *Juda*? did he not offend after the *Juda.*
fleſh in the Canaanites houſe? Did he not take a wife without conſent of his Parents? two great ſins; and alas in theſe our days too much uſed; yet puniſhed the one with want, or at leaſt ſmall joy of Children, ſaith Father *Juda* the Patriarch; but the other with intolerable danger of body and ſoul, ſaith S. *Paul*. Wherefore abſtain from wine, abhor drunkenneſs, for ſuch a one ſlandreth not, rehearſeth not another mans ſins, breedeth no ſedition, but embraceth love and charity in a ſingle heart: as good Father *Iſſachar*, who never railed, nor was hurtful and ſpiteful to his neighbour, never eat his meat alone, but gave part to the poor; never removed the bounds and marks of other mens ground, but loved all men as his natural children. O that as we read this, ſo we *Iſſachar.*

might express the same in life and conversation Mercy and love is a precious Jewel, the maintainers whereof being jointly connexed prosper, once dissevered, come to nought. For the waters (saith *Zebulon*) wash away the sand, when the stones and timber are dissolved: Whose mercy and singular compassion was rewarded singularly. Sift his testament, resemble his rare chastity, in cloathing the naked, and feeding the hungry, known and unknown, as well strangers as his country-men. Let not the spirit of *Dan* possess your mind. Suffer not the wrath of *Gad* to settle in your heart; for such work with 3 sore instruments, bitter speech, treachery, and violent hands, yeilding fruit not much unlike, as you may read, as you may see. Wilt thou be taught the ready path to that thou dost seek: Two ways there be (saith *Aser*) Vice the one, the other Virtue. *Neptalim*'s race embrace the latter, eschew the former. But he that walketh in them both, blindeth men, deceiveth himself, and mocketh GOD, whose double-faced dealing shall be double punished. Such are the covetous, such are they that are merciful in evilness, such are they, saith *Aser*, that fast from meats, but not from fornication. Have therefore a simple heart, with righ-

Zebulon.

Dan.

Gad.

Aser.
Neptalim.

righteous *Joſeph*, the bleſſed of the Lord, *Joſeph.*
that right figure of Jeſus Chriſt: for hatred he ſhewed love: being curſed he bleſſed, being ſhot through he did not ſo much as bend his bow: Albeit his Brethren would have ſlain him, albeit they caſt him into a Well, though they ſold him as a bond ſlave; and that to ſtrangers, and ſuch as hated Shepherds to the death, of whom he was whipped and tormented, yet he, when they ſtood in fear, gave them comfort: when they were well-nigh famiſhed, gave them food: when by his authority he might deſtroy, he by his authority did preſerve: Being there Lord, uſing them as his betters: Being their Brother, accepting them as his Children: Their unkindneſs not ſpoken of, their conſpiracies forgotten, their cruel dealing moſt lovingly, moſt mercifully forgiven. You have heard his love towards his neighbour, hearken his obedience towards God. When he was miſerably afflicted, did he rage and ſwell? When he was made a bond-ſlave of a free mans ſon, did he cry out on heaven? Being utterly forſaken, did he impatiently accuſe Gods juſtice? No, *Expectans expectavit Dominum*: And at the laſt, the Lord which hid his Face did ſhew his Countenance, of a caitif, in reſpect making him free;

free; of a freeman, wealthy; of a wealthy ſubject, and honourable perſonage, Lord Preſident of *Pharao*'s land: Whom the Egyptians being alive loved: Being dead loved: Being rotten loved: Whom living, neither wealth nor wo could make to ſwell: Neither promiſe or threats of the Egyptian ſtrumpet could make ſlide: And therefore being dead, neither World, Devil, nor mans policy could make forgotten. O that our mortal race might thus begin; thus perſevere, might thus, thus, O Lord moſt happily finiſh! The ſpirit is willing, but the fleſh is weak. Learn therefore of *Benjamin* to enflame thy heart, that thou mayeſt be ready both in body and ſoul. Let us, ſaith *Eccleſiaſt.* *Commend* (and ſo ſay I, Let us behold) *the noble famous men, and the generation of our fore Elders. For many glorious Acts hath the Lord done in them and ſhewed his great power ever ſince the beginning.* Upon the conſultation whereof, and eſpecially for that I would have nothing wanting in this Book that might ſerve thy contentation, I thought it as well pertinent to deal with the righteous Father, as with the godly Children. For to ſhadow a face only without a body, hath his deſerved commendation: But whoſo painteth a Leg without

Benjamin.

Eccl. 14.

a body, or a body without a head it ſhall not be amiſs, as I ſuppoſe, as well to term him a fooliſh Painter, as to judg the thing undiſcreetly painted, Wherefore as well to ſee the head as the leg, and to hear the Father as the Children, I have faithfully drawn out of Scripture (and not according to my fancy faſhioned) the Death and Teſtament of *Jacob*, that bleſſed and right happy Father, added to this ancient Monument of the Children. Therefore, to recompence my pains, read them but read them diligently, neither read only, but be content to follow: For the imitation of good and godly men, is the direct way and courſe to godlineſs: So may we account of *Jacob*'s bleſſing: So may we throughly challenge to be his Children: Children I mean, not by fleſh but ſpirit. The Lord which made heaven and earth, the Lord which gave his Son to ſhed his heart blood for us, GOD which diſpoſeth all things to his pleaſure, preſerve our King, increaſe our faith, and make us thankful for his benefits.

Richard Day.

The Teſtament of *Jacob*, made at his death, to his Twelve Sons, the Patriarchs, concerning what ſhould betide them in the laſt days: gathered out of *Geneſis* 48, 49. and added unto this Book.

Come hearken my Sons, two things I give,
My bleſſing, and my ban:
The firſt to them that Godly live;
The laſt to wicked man.

The

The Testament of

JACOB.

Gen. 23. Simple for innocence. Jacob beloved, not of merit, Rom. 9. but of grace.

JAcob the Son of Isaak, born of Rebecca, in the year of the World 2108. his Father being threescore years of Age, was a perfect man and righteous, dwelling in Tents; not given to pleasure and hunting, as his elder Brother, elder by Nature, not by Grace, For the elder shall serve the younger, saith the Lord. Why? not for that Jacob had so deserved, but GOD had so appointed. Wherefore when he thus by the determinate will of God, and heavenly disposition which ordereth all things whatsoever, had got his Brothers birth-right, and his Fathers blessing, his Parents considering that the slippery days of Carnal Copulation did approach, and warily fearing his Brother Esau, for that he conceived murder in his heart, and instituted a birth-day for his devilish purpose, sent him from Ber-

Gen. 25. Gen. 29. Gen. 27.

saba

ſaba to Meſopotamia, to Laban his Mothers Brother, there honeſtly to take a Wife, and quietly to live. For Matrimony, without conſent of Parents and due conſideration of either party contracted, as it breedeth their diſquietneſs, ſo it provoketh Gods diſpleaſure. Jacob therefore after long travel, being placed with his Uncle Laban, and ſerving him fourteen years in labour and pain (albeit he was the Child of promiſe, the Bleſſed of the Lord, born of a Free-woman, and that which is more, his Uncles body and fleſh, and Lord of Canaan: Not arguing with himſelf as the worldly children of this earth, ſaying, Shall I which am a free and wealthy mans Son be made a Servant? Shall I be a drudge in my Kinſmans houſe, being ſent to Marry, and not to ſerve? had given him by Laban to Wife for his good Service (by which GOD bleſſed that little that Laban had before) his two Daughters, Leah firſt, then Rachel, with their handmaids Bilha, and Zilpha: Of whom, according to the promiſe made to him in Bethel, that his Seed ſhould be multiplied, he begat twelve Sons, twelve godly Fathers of the earth,

A caveat for marriage.

Troubles and pain are deſtined to the Elect.

An example for children.

A godly note for ſervants.

Ruben,

Ruben.	Dan.	Iſachar.
Simeon.	Neptalim.	Zebulon.
Levi.	Gad.	Joſeph.
Juda.	Aſer.	Benjamin.

Mans life is but a pilgrimage.

Thus he being bleſſed of the Lord, as well in Children as in Subſtance, returned again to his Native Countrey, he and his Children there to live, and there to die. But behold the Divine providence of God! After three and thirty years expired, he was removed from Canaan to Goſen in Egypt, by means of his Son Joſeph, chief Steward of Pharaohs land, whom his Brethren heretofore had ſold, where when he had lived 17 years, and ſeen his Family encreaſed exceedingly, to his great joy and comfort no doubt, eſpecially all the other Countries about being plagued with a great Famine, and he by Gods mercy not greatly feeling the ſame, perceiving alſo his troubleſome Pilgrimage drawing to an end, Called his Son Joſeph unto him, and ſaid, If I have found grace in thy ſight, O put thy hand under my thigh (for in this order then took an oath in Jacob's time) deal mercifully with me and truly, bury me not in Egypt, but let me ſleep with my Fathers: Where not-

God always provideth for the righteous.

ting

ting his ſure faith in the promiſe of God made to his Fathers, willed him to look for Canaan his hoped inheritance and not to truſt in Pharaoh's land. To which his requeſt, when Joſeph his loving ſon obediently did condeſend, Jacob taking a little more ſtrength unto him, and ſitting up, deſirous alſo to ſhew forth the great goodneſs of the Lord in preſerving him and his, ſaid: God almighty appeared unto me at *Luz*, in the land of *Canaan*, and bleſſed me: ſaying, Behold, I will make thee fruitful, and cauſe thee to multiply, and will make a great number of people of thee, and will give this Land unto thy ſeed for an everlaſting poſſeſſion. Thy ſons *Manaſſes* and *Ephraim*, I take as mine own, their own brethren ſhall be called after their name. As I came from *Meſopotamia*, *Rachel* died in the Land of *Canaan* and was buried by the way to *Ephrata*, the ſame is *Bethlehem*.

Parents ought to tell their Children Gods bleſſings.

That is ſhall be under their tribes.

Then Jacob, albeit ſomewhat dim, for age, beholding Joſeph's two ſons, ſaid: what are theſe? to whom Joſeph anſwered: They are my ſons which God hath given me. O bring them to me, ſaid *Jacob*, and let me bleſs them: I had not thought to have ſeen thy face *Joſeph*, yet lo, God hath ſhewed me thy ſeed.

Chriſt.

God in whoſe ſight my fathers *Abraham* and *Iſaac* did walk: God which hath fed me all my life long unto this day, and the Angel which hath delivered me from all evil, bleſs theſe lads, and let my name be named on them, and the name of my Fathers, *Abraham* and *Iſaac*, and that they may grow into a multitude in the midſt of the earth.

Counted as one of his Children, not that they ſhould pray unto him being dead, as Eckius gathered.

When as Joſeph lifted his Fathers hand from Ephraim to Manaſſes the elder, Jacob ſaid, Let it be, I know well my ſon, he ſhall alſo be a great people, but his younger brother ſhall be greater: in thee let Iſrael bleſs & ſay, God make thee as *Eprahim* and *Mannaſſes*. **After this he fainting ſaid:** Behold, Joſeph, I die, God ſhall be with you, and bring you again to the land of your Fathers. Moreover, I give unto thee a portion of land above thy brethren, which I conquered by ſword and bow, of the Amorites. And come you hither alſo, O my children, that I may tell you what ſhall come on you in the laſt days. Gather ye together, and hear ye ſons of *Jacob*, hearken unto *Iſrael* your Father.

God hath mercy on whom he will. By faith Jacob divideth the Land, as ye but hoped for.

Reuben, my firſt born, my might, my ſtrength, excellent in dignity and power, unconſtant as water, thou ſhalt not excel, becauſe thou didſt defile my couch.

Begotten in my youth.

Simeon and *Levi*, Brethren in evil, who

in

in your wrath ſlew a man, and in your ſelf-will digged down a Wall: Curſed be your wrath, for it was ſhameleſs, and your fierceneſs, for it was cruel. I will divide you in *Jacob*, and ſcatter you in *Iſrael*. Levi had no tribe, and Simeon was under Juda. Jud. 1.

Juda, Thy hand ſhall be on the neck of thine enemies. Thy brethren ſhall ſtoop unto thee: as a Lions whelp ſhalt thou come up from the ſpoil: thou ſhalt couch as a Lion, and as a Lioneſs, who ſhall ſtir thee up? 2. The Scepter ſhall not depart from thee, nor a law-giver from between thy feet, until *Shilob* come: all nations ſhall ſeek after him. 3. Thou ſhalt bind thine Aſs Fole to the Vine, and the Aſſes Colt to the beſt Vine; thou ſhalt waſh thy garment in wine, and thy cloak in the blood of grapes: thy eyes ſhall be red with Wine; and thy teeth white with milk. Bleſſings of Juda a worthy captain. A noble Prince. Chriſt. A fertile Land.

Zabulon, Thou ſhalt dwell by the ſea-ſide, and thou ſhalt be a Haven for ſhips; thy border ſhall be unto *Zidon*.

Iſſachar, Thou ſhalt be a ſtrong Aſs, couching down between two burdens; and thou ſhalt ſee that reſt is good, and that the Land is pleaſant, and ſhalt bow thy ſhoulder to bear, and ſhalt be ſubject unto tribute.

Dan, Thou ſhalt judge the people, as one of the tribes of Iſrael; *Dan*, thou ſhalt be a Judg. 13, 14, 15, 16.

ſerpent by the way, an Adder in the path biting the horſe heel, ſo that his Rider ſhall fall backward. Then Jacob foreſeeing in his mind the great calamity that ſhould betide his poſterity, comforting himſelf, and reſting in Gods promiſe cryed not with heart and mind, O Lord, I have waited for thy ſalvation.

Joſh. 1. 1. *Gad*, an hoſt of men ſhall overcome thee. but thou ſhalt overcome at the laſt.

Num. 33. And what ſhall I ſay to *Aſer*? his bread ſhall be fat, and he ſhall have pleaſures for a King.

Judg. 45. *Nepthalim* is a Hind ſent for a preſent, giving goodly words.

The bleſſing of Joſeph: increaſe of Family. *Joſeph* is a flouriſhing Bough by a Well-ſide, the ſmall Boughs ſhall run upon the wall. The Archers ſhot againſt him, and hated him, but his bow was made ſtrong, and his Arms ſtrengthned by the hands of the Almighty God of *Jacob*. Out of him ſhall come an Herdman, a ſtone in *Iſrael*. All theſe things ſhall come from my fathers God, which hath helped thee, and bleſſed thee with bleſſings of the Heaven, with bleſſings of the deep beneath, with bleſſings of the breaſt and womb. The bleſſings of (me) thy father, that I give thee, are ſtronger than the bleſſings that I had of mine Elders. Until the end of the hills of

All things come of God.

the world they shall be on thy head.

Benjamin shall ravine as a Wolf, in the morning he shall devour the prey, and at night divide the spoil. And now when I shall be gathered to my people, bury me with my Father, in the cave that is in the Field of *Ephron* the Hethite, in the Cave that is in the Field of *Machpelah* which is before *Mamre* in the land of *Canaan*, which *Abraham* bought with the Field of *Ephron* the Hethite, for a possession to bury in, where were buried *Abraham* and *Sara* his wife, and *Isaac* with *Rebecca*; and there I buried *Leah*. The Field and the Cave that is therein, was bought of the Children of *Heth*.

Not for the holiness of the place, but for memory of Gods promise.

When Jacob had made an end of commanding all that he would unto his sons, having lived one hundred forty and seven years, he plucked up his feet into the bed, and quickly died. Then Joseph falling upon his Fathers face & kissing him with tears, caused him to be embalmed by Physicians to the space of forty days; and mourned for him threescore and ten days. Who departing from Egypt into Canaan, with noble men of the Land in Chariots, and horsemen, buried him in the place which Jacob had appointed.

A token of a good conscience.

The Teſtament of *Ruben*, made to his Children at his death, concerning the things that he had in his mind by the ſuggeſtion of the ſpirit of fore-knowledge.

Behold the pot, the bear, the bed
do note the ſtrength, the luſt
Of Ruben, *and unconſtant head,*
Who therefore was accurſt.

The Testament of

RUBEN.

THis is the Copy of Rubens Testament, concerning all the things which he gave in charge to his Children before he died, in the 125. year of his life. Two years after the decease of Joseph, his children and childrens children came to visit him in his sickness and he said unto them.

My children I die, and go the way of my Fathers. And seeing there his brethren, Juda, Gad and Aser, he said unto them: Lift me up, my brethren, that I may tell you and my Children the things that I have hidden in my heart, for I am hencefoth drawing to my long home. Then standing up he kissed them, and weeping said: Hearken my Brethren, and you my children, give ear to the words of your Father Ruben: Mark what I give in charge to you. Behold, I command you this day before the God of Heaven, that ye walk not in the ignorance of Youthfulness and Fornication wherein I overshot my self, and defiled the Bed of my Father Jacob. For I assure you that the Lord did therefore strike me with a sore plague in my

Death is our long home.

fornication plagued.

a Prayer and repentance stayeth Gods warth.

b The blessing and prayer of a father to God for his children of what benefit.

In repentance the heart is to be considered, not external action.

flanks the space of 7 months, a I had perished if my Father b Jacob had not prayed to the Lord for me, because he was minded to have slain me. I was thirty years old when I did this evil in the sight of the Lord, and seven months was I sick to the death. c with a free heart did I seven years penance before the Lord, I drank no wine nor strong drink: no flesh came within my mouth, I tasted not any fine bread: but I mourned for my sin, for it was great and there shall none such be done in Israel. And now my sons hear me, that I may shew you what I saw concerning the seven spirits of error in my repentance. Belial giveth seven spirits against a man; which are the welsprings of youthful works: and seven spirits are given man in his creation whereby all his works are done; The first is the spirit of life wherewith is created his being. The second is the spirit of seeing, wherewith cometh lusting. The third the spirit of hearing wherewith cometh learning. The fourth is the spirit of smelling, wherewith cometh delight, by drawing in of the air & by breathing it out again. The fifth is the spirit of speech, wherewith know

The eight Instruments whereby man worketh and the effect of them.

1. Life.

2. Seeing.

3. Hearing

4 Smelling

5 Speech.

knowledge is made. The sixth is the spirit of tasting, whereof comes the feedingupon things that are to be eaten and drank, and through them is ingendred strength, because the substance of strength is in meat. The seventh is thespirit of seedgeneration where with entreth in the lust of pleasure. For this cause it is the last ofcreation & the first of youth, because it is full of Ignorance, & Ignorance leadeth the younger sort as a blind body into the ditch, & as an ox to the stall. Among all these is the eight spirit, which is of sleep, with whom is created the wasting away of Nature, and the Image of Death. With these spirits are mingled the spirits of error. Whereof the first is the spirit oflechery, who lieth within the nature and senses of man. The second spirit of unsatiableness lieth in the belly. The third spirit of strife, lieth in the Liver and in choler. The fourth spirit is of bravery and gallantness that the party may seem comely by excess. The fifth is the spirit of pryde, which maketh a man to mind over-great things or to think well of himself. The sixth is the spirit of lying or vain glorioulness in boasting a mans self, and in desire to fill his talk concerning his own kindred and acquaintance. The seventh is the spirit of unrighteousness which

6. Tasting.

7 Seed, & of what property.

8 Sleep, & of what property.

Eight spirits of errour, & of what property.

1 Lechery
2 Gluttony.
3 Envy.
4 Bravery.
5 Pride, of what property.
6 Vainglory, in what it consisteth.
7 Unrighteousness.

which stirreth up the affections that a man should perform the lustful pleasures of his heart. For unrighteousness worketh with all the other spirits, by taking guile unto him. Unto all these spirits is matched the eighth spirit, which is the spirit of sleep or sluggishness in errour and imagination, and so the souls of young folks perish, because their minds are darkned & hidden from the truth and understand not the law of the Lord, neither obey the Doctrine of their Fathers, as befel to me in my youth. But now my children love the truth, and that shall preserve you; Hearken to your Father Ruben, & let not your eyes 1. run a gazing after women, neither be ye 2. alone with a woman that is married; neither do'ye seek about 3. what Women are doing; for if I had not seen Bilha bathing her self in a secret place, I had not fallen into that wickedness. But my mind ran so upon the naked woman till it suffered me not to sleep till I had committed abomination. For while my Father Jacob was away at his Father Isaac's and I in Gader hard by Ephrata, a house of Bethleem, Bilha fell 4. drunken, and as she lay asleep uncovered in her chamber, I went in so, & seeing her nakedness wrought wickedness with her, and leaving her asleep went my

8 Wilful ignorance

Discommodities of ignorance.

Ringleaders to fornication.

1. A greedy eye.

2. Close company with women.

3. Busie questions.

4. Drunkenness.

way

way. By and by an angel of God bewrayed my wickedness to my Father Jacob, who coming home mourned for me, and touched not Bilha, any more. Therefore look not upon the beauty of Women, neither muse you upon their doings, but walk ye with a single heart in the fear of the Lord God busying your selves about some work, and keeping your selves occupied either in learning or about your flocks, until such time as God give you such wives as he liketh, lest you do suffer as I have done. I durst not look my Father in the face to his dying day, nor speak to any of my brethren for shame. My conscience biteth me even yet still for my sin. But my Father comforted me, and prayed for me unto the Lord, that his wrath might pass away from me, as the Lord himself shewed unto me. Therefore from that time forth I was kept from sinning any more: And you my Children likewise keep to that I shall tell you and you shall not sin: for Fornication is the destruction of the soul separating it from God and making it to draw unto Idols, because it leadeth the mind and understanding into errour, & bringeth men to their Grave before their time. For whoredom hath undone many men: and although a man be ancient or noble, yet doth

Nothing so secretly done, but it shall be open.

A godly caveat.

Labour a preservative from fornication.

A guilty conscience is a great burthen.

The fruit of fornication.
1 Destruction of the soul.
2. Idolatry

3 Shortness of life.
4 Ignominious shame.
Josephs chastity rewarded.

doth this make him a laughing stock both before Belial, and the sons of men. But Joseph, because he kept himself from all Women, and cleansed his thoughts from all fornication found favour both before the Lord and men. The Egyptian Woman did much to him by using the help of witches, and by offering him slauber sauces: but the purpose of his mind admitted no noisom desire. For this cause the God of our Fathers delibered him from all death, both seen and unseen. For if fornication over-rule not your mind, neither shall Belial prevail against you. Women are hurtful things, my sons, because that when they want power and strength against a man, they work guilefully to draw him to them by train: and whom they cannot overmatch in strength, him they overcome by deceit. For the Angel of the Lord which taught me, told me of them, that they be overmastered by the spirit of fornication more than men be, and that they be ever practising in their hearts against men, first making their minds to err by decking of themselves, then, shedding their person into them by sight, and finally catching them prisoners by their doings: for a woman is not able to enforce a man. Therefore my

Properties of unchast women.

sons

sons by fornication, charge your wives and daughters that they trim not their heads & will them to chasten their looks: for every woman that dealeth deceitfully in these things is reserved to the punishment of the world to come. For by such means were the watchers deceived before the flood: as soon as they saw them, they fell in love one with another, and conceived a working in their minds, and turned themselves into the shape of men, and appeared to them in their companying with their husband: and the women by conceiving the desire of them in the imagination of their mind, brought forth Giants. For the watchers appeared to them of height unto heaven. Therefore keep your selves from fornication: and if ye intend to have a clear mind, keep your selves from all women, and forbid them likewise the company of men, that they may have also clean minds. For although continual companyings do not always work wickedness, yet breed they incurable stings to them, & to us everlasting shame before Belial, because fornication hath neither understanding nor godliness in it, & all enbrouilness dwelleth in the desire thereof, and for that cause shall ye enby the children of Levi, and seek to be exalted above them, but ye shall not be

A note for garish attire, and wanton looks.

An example of this mischief. Gen. 6.

Infectious company corrupteth the mind.

Envy accompanieth fornication, shame followeth. Gen. 4. 9.

be able to compass it: for God will avenge them, & you shall die a dangerous death: for unto Levi and Juda hath the Lord given the sovereignty, and unto me & Dan and Joseph hath he granted to be Princes with them. Wherefore I charge you, hear Levi, for he shall know the law of the Lord and deal forth judgment, and offer sacrifices for all Israel, till the full time of Christ the chief Priest, because the Lord hath spoken it. I charge you by the God of heaven, that every of you do deal faithfully with his neighbour, and stick unto Levi in humbleness of heart, that ye may receive blessing at his mouth: for he shall bless Israel and Juda. God hath chosen Juda to be the King of all people, wherefore worship you his seed, for he shall die for you in battels both visible and invisible, and shall reign over you world without end.

He prophecieth of Christ.

Faithful dealing with neighbors! Gen. 5. 19.

Ruben having given his Children the foresaid charge, and blessed them, died: Then they put him in a Coffin, and carrying him out of Egypt, buried him at Hebron, in the double Cave where his Fathers slept.

The Teſtament of *Simeon* made to his Children at his death, concerning Envy.

The heart in womans mouth, the face,
the ſword, the wolf, the cap:
All theſe paint out the envious race,
that run to their miſhap.

The Testament of

SIMEON.

THe copy of Simeon's words which he spake unto his sons at his death in the hundred & twentieth year of his life in the which Joseph died. For they came to visit him upon his death bed, and he sitting up, kissed them, saying

Hearken, my children, hear me your Father Simeon, whatsoever I have in thy heart. I am my father Jacob's second son and my Mother Leah named me Simeon because the Lord heard her prayer. I be-
Gen. 29. came very mighty, I went through with my doings, and was not afraid of any thing. For my heart was stout, my mind unmoveable, and my stomach undiscou-
Hardiness of whom is is, Gen. 37. rageable: for hardiness is given of the highest into mens souls and bodies. In these days I envied Joseph, because my father loved him: I hardened my heart against him to kill him, because the prince of errour sending forth the spirit of envy so blinded my mind that I could not take heed to spare my Father Jacob. But his
Man purposeth, God disposeth. God & the God of his fathers sending his Angel, did rid him out of my hands. For while I went into Sichem to carry fat for our flocks, and Ruben into Dotaim

where

where all our necessaries were laid up in store: our brother Juda sold him unto the Ishmaelites: and therefore when my brother was come again, he was sorry, for he intended to have conveighed him safe again to our Father. But I was angry with Juda, for letting him go alive, and bare him grudge five months after: howbeit God letted me and restrained the working of my hands; for my right hand was half withered up for vii days together. Then did I perceive (my sons) that that befel me for Josephs sake: whereupon I repented soon after, and besought the Lord to restore my hand, and I would abstain from all rancour, envy and folly. For I knew I had conceived a wicked thought against the Lord, and against my Father Jacob for my Brother Joseph's sake whom I envied.

Now therefore my children keep your selves from the spirits of errour and envy. For envy over-ruleth the *a* mind of every Man, suffering *b* him not to eat or drink in rest, or to do any good thing; and is always egging him to *c* slay the party whom he envieth, and *d* pining away at his prosperity. Two years together I punished my soul with fasting in the fear

Envy described.
a Blindeth the mind.
b hindreth sustenance
c provoketh murther.
d Pineth at mens prosperity

of the Lord. For I knew that the way to deliver me from envy was the fear of the Lord. If a man flie unto the Lord, the wicked Spirit fleeth from him, so as his mind becometh meek, and of spiteful he becometh pitiful, bearing no grudge towards such as love him, and so his envy ceaseth. And because my Father saw me sad, he asked me the cause of it. To whom I lied, saying; I have a pain in my stomack, for I was sorriest of all my brothers, for that I had been the cause of Josephs selling into Egypt. And when I came unto Egypt, and was put in ward by him as a spy; then perceived I, that I was justly punished, and I was not sorry for it. But Joseph being a good man, and having Gods spirit in him, and being full of pity and mercy, minded not to do me any harm, but loved me as well as the residue of my brethren. Therefore my children keep your selves from all spite and envy, and walk in singleness of mind and good conscience, after the example of your Fathers brother, that God may give you grace, glory, and blessedness, upon your heads as you see in him. Of all the days of his life, he did never cast us in the teeth with it, but loved us as his own

A remedy against envy.

Gen. 42.

Joseph merciful to his brethren. Gen. 50.

soul

soul, and more than his own Children, honouring us, and giving us riches, cattel and corn abundantly. You therefore my Children, love ye one another with a good heart, and put from you the spirit of Envy; for it maketh a mans soul to grow savage, marreth his body, breedeth wrath and war in his thoughts, setteth his blood on fire, driveth him out of his wits, and suffereth no reason to bear any sway or rule. Moreover, it taketh away his sleep, disquieteth his mind, and maketh his body to tremble. For even in sleep some spite of imagined malice gnaweth him, cumbring his soul with Spirits of mischief, making his body ghostly; and his mind affrighted with trouble, and appearing unto men, as it were with a pernicious Spirit and pouring out of poyson. Therefore was Joseph fair of face, beautiful and comely to behold, because no wicked thing dwelt in him, for he had a countenance clear from cumberance of mind. And now my children let your hearts be meek before the Lord, and walk right before man; so shall ye find favour both with God and man; and beware that ye fall not to whoredom. For whoredom is ye mother of all naughtiness

A sure token of good.

Propertys of Envy.

1 Corruption of life.

2 Distemperature of body.

3 Small sleep. Gen. 39.

A token of a quiet mind.

Effects of whoredome. Gen. 49.

separating a man from God, and sending him to Belial. For I have seen in Enochs writings, that you & your Children shall be corrupted with whoredom, and do Levi wrong by the sword. But they shall not prevail against Levi, because he shall fight the Lords battels, and take all your tents, and very few shall be divided in Levi and Juda, for he shall be your Captain, as my Father Jacob prophesied in his blessings. Behold I tell you all these things aforehand, that I may be clear from the sin of your souls. Now if you put from you all enviousness, and stiffneckedness, all my bones shall flourish as a rose in Israel, & all my flesh as a Lilly in Jacob, & my labour shall be as the sent of Libanus, and my holy ones shall be multiplied as the Cedars for ever, and their boughs shall spread out in length forever-

Parents teaching not their children are guilty.

Commodities of concord.

Exod. 17.

more. Then shall the seed of Canaan perish together with all the remnant of Amalek. All the Cappadocians shall perish and all the Scythians shall likewise be destroyed. Then shall the land of Cham fail, and all the people go to wreck. Then shall the Earth rest from trouble, and all men under Heaven from war. Then shall Sem be glorified, when the great Lord God of

Israel

Israel appeared upon earth as a man, to save Adam in him. Then shall the spirits of errour be trodden under foot, and men shall reign over hurtful fiends: then shall I arise again in joy, and bless the highest in his wonderful works: for God taking a body upon him, and eating with men shall save men. And now my children obey Levi, and you shall be delivered by Juda: and advance not your selves above these two tribes, for of them two shall the saving health of God spring unto us. For the Lord shall set up, of Levi the Prince of Priests, and of Juda the King of Kings, God and man. So shall he save all the Gentiles, and the off-spring of Israel. For these things sake I charge you to command your children to keep these things throughout all their generations. John 1. The fruit of obedience. Gen. 49. 11. A note for parents.

And Simeon making an end of these his sayings and commandments to his children, slept with his Fathers, when as he was of the age of an hundred and twenty years. And then they laid him in a coffin of wood that rotteth not, that they might carry his bones again into Hebron, and they conveyed him privily in the way of the Egyptians. For the Egyptians kept the bones of Joseph in the Kings trea-

ſure. For their Inchanters told them tha whenſoever Joſeph's bones were carrie away, there ſhould be ſuch a plague o miſt and darkneſs among the Egyptians as one brother ſhould not know another no not even by torch-light; and Simeon childzen bewailed their Father accordin to the law of mourning, and continue in Egypt till the day of their departin thence under the hand of Moſes.

Th

The Teſtament of *Levi*, made to his Children at his Death, concerning Prieſt-hood.

Flie ſin, be juſt, rage not, give light,
Ye preachers of Gods Word:
For what elſe ſheweth Sun and Moon,
Dame Venus, Wolf, and Sword?

The Teſtament of

LEUI.

THe copy of Levies wozds, namely, which he ſpake to his childzen concerning all the things which they ſhould do; and which ſhould happen unto them until the day of judgment. He was in health, when he called them unto him, foz he knew befoze when he ſhould die. So when they were come together he ſaid unto them.

Levi his birth and Countrey. Gen. 34.

I Levi was bzed and bozn in Charran, and afterward came with my Father into Sichem. I was at that time but young about 20 years old, when I helped my bzother Simeon revenge our Siſter Dina againſt Hemor. Now as we were feeding of our flocks in Abelmuel, the ſpirit of the underſtanding of the Lozd came upon me, and I ſaw all men undermining their own ways, and how unrighteouſneſs had built her ſelf a fozt reſs, and wickedneſs ſat upon the thzone thereof. And I was ſozry foz mankind, and beſought the Lozd to ſabe them; then there fell a ſleep upon me; I ſaw a bery bigh mountain: It was the mountain of Aſpis in Abelmuel. And beheld the heabens opened, and the Angel

gel of God said unto me, Levi, come hi- Christ.
ther, and I went from the first heaven to
the second, and there saw the water hang-
ing between the one and the other. And
I saw the third heaven much brighter
than them both: for the height thereof was
infinite, and I said to the Angel, what
meaneth this? And the Angel answered Christ.
me. Marvel not at these things, for thou
shalt see four heavens yet brighter, and
without comparison, when thou comest
up to them. For thou shalt stand by the
Lord, and be his Minister & utter his se-
crets unto men, & preach of the deliverer
of Israel which is to come: by thee and by
Juda the Lord will appear to men to save
all mankind in them. Thy life shall de-
pend upon ℣ Lord, by him shall thou have
thy fields, vineyards, fruit, gold and sil-
ver. Therefore hearken as touching the se-
ven heavens. The lowest is most lowring, 1.
because it is nearest to all the unrighteous-
ness of men. The second hath fire, snow, 2.
and ice, prepared by the Lords appoint-
ment against the day of Gods rightfull
judgment. In it are the spirits of ven-
geance for the punishing of the wicked. In
the third are the powers of hosts ordained
against the day of judgment, to take ven-

geance

geance upon the ſpirits of erroꝛ and Be-
4 lial. In the fourth above theſe, are the
Saints: foꝛ in the higher places dwelleth
5 great glozy in the holy of all holies above
all holineſs. In the next unto this are the
Angels that do ſerve in Gods pꝛeſence,
and ſeek his fabour in all the ignozances
of the righteous. They offer to the Lozd
the ſweet ſabour of a reaſonable ſerbice, a
6 ſacrifice without blood. In the other that
is under this, are the Angels that bring
anſwers from the Angels in Gods pꝛe-
7 ſence: In that which is above it, are the
thꝛones and poteſtates, wherein is con-
tinual offering up of hymns unto God.
Thereſoꝛe wheꝛſoeber the Lozd looketh
upon us all of us are moued; yea, and
eben Heaben, earth and the bottomleſs
deep are moued at the ſight of his great-
neſs, but the childꝛen of men being witleſs
ſhall ſin and pꝛoboke the higheſt unto
wꝛath: Now thereſoꝛe underſtand that the
Lozd will execute judgment upon the chil-
dꝛen of men: Becauſe that men will ſtill
continue in unbelief & unrighteouſneſs,
eben when the ſame ſhall cleabe aſunder,
the Sun be darkened, the waters dꝛied
up, the fire quake, and all creatures be
troubled at the fainting of the inbiſible

Spi-

Spirit & the ſpoiling of hell in the paſſion of the higheſt: therefore ſhall they be condemned to puniſhment. The higheſt then hath heard thy prayer to ſeparate thee from unrighteouſneſs, and to make thee his ſon and ſervant, and a Miniſter in his preſence, a lantern of knowledge to lighten Jacob thoroughly, and to be as a day-ſon among the children of Iſrael; and unto thee & thy ſeed ſhall the power of bleſſing be given, till God viſit all nations in the bowels of the mercy of his Son for ever. Nevertheleſs, thy ſons ſhall lay their hands upon him to crucifie him, and for this cauſe is wiſdom and underſtanding given unto thee, to give thy children knowledge of him, becauſe that if they bleſs him, they ſhall be bleſſed, and they that curſe him ſhall periſh in his light. And the Angel opened me the gates of heaven, and I ſaw the holy Temple, and the higheſt ſitting on the throne of glory, and he ſaid unto me: Levi, I have given thee the bleſſings of the Prieſthood, till I come my ſelf to dwell in the midſt of Iſrael. Then the Angel brought me down to the earth, and gave me a ſhield and a ſword, ſaying; Execute vengeance in Sechem for Dina, and I will be with thee,

A miniſter what he ſhould be of himſelf not righteous. Mat. 5.

End of the prieſthood propheſied.

Chriſt his paſſion propheſied.

Chriſt.

thee, for God hath sent me, and at that
Gen. 34. time I slew the sons of Hemor, as it is
written in the tables of Heaven. And I
said unto him, Lord I pray thee tell me thy
name, that I may call upon thee in the
time of my trouble. And he answered, I
Christ our Redeemer am an Angel which excuseth Israel, that
he might not be stricken for ever, because
all wicked spirits lie in wait for him. After
ward being waked as it were out of sleep,
I blessed the most high, and the Angel
that excuseth the off-spring of Israel, and
all righteous men. And when I came to
my Father, I found an Asp of brass,
whereupon the hill took the name of Aspis
which is hard by Gebar on the right side
of Abila. And I laid up these sayings in my
heart, and I counselled my Father and my
Brother Ruben to persuade the sons of He-
mor to be circumcised because I was zeal-
The zeal of a Minister. lously grieved for the abomination which
Gen. 34. they had wrought in Israel. For first of all
I killed Sichem, and then Simeon killed
Hemor, and after this came our brethren,
Gen. 34. who smote the City with the edge of the
sword. When my father heard of it he was
Gen. 49. angry, because they had received circumci-
sion, and were killed afterward, and there-
fore he dealt otherwise with us in blessing.

For

For we sinned in doing it against his will and he fell sick the same day. But I knew that the Lord intended evil to the Sichemites, because they had purposed to have done the like unto Sara, as they did unto our Sister Dina? but God letted them. And they persecuted our Father Abraham (as then a stranger) and carried away his Cattel, and furthermore did beat Joblao very sore, who was born in his house. After the same manner dealt they with all other strangers, taking away their wives from them by force, and driving the men themselves out of their countrey. For which cause the wrath of the Lord came upon them in the end. And I said to my father, Sir, be not offended, for God will bring the Canaanites to nothing before thee & give their land unto thee & unto thy holy one after thee. For from henceforth Sichem shall be called the city of fools, because that as men do scorn fools, so have we scorned them for their working of folly in Israel, in taking away our sister for to defile her. Then came we into Bethel, and there when I had sacrificed threescore and ten days together, I saw the thing again as I had seen it before. And I saw seven men in white rayment, saying unto me,

The manner, not the doing rebuked.

The sin of the Sichemites.

Raped Dina.

persecuted strangers.

Gen. 12.

Ravished their wives.

Gen. 35.

The Ministry described.

Up,

Up, put on the Stole of Priesthood, the Crown of righteousness, the Breastplate of understanding, the Robe of truth, the Breast plate of faith, the Mitre of holyness and the Ephod of prophesie. And so every of them bringing something with him, did put them upon me, saying, Be thou henceforth the Lords Priest, thou and thy seed forevermore. The first of them anointed me with holy Oyl, and gave me the Scepter of judgment. The second washed me with clean water, and fed me with Bread and Wine, that is, to wit, with the most Holy of Holies, and cloathed me with a glorious Robe down to the ground. The third did put upon me a Silken garment like to an Ephod. The fourth girded me with a girdle like to Purple. The fifth gave unto me an Olive bough, very full of fatness. The sixth did set the Mitre of Priesthood upon my head. The seventh filled my hands with incense to the intent I should execute the Office of a Priest unto the Lord. And he said unto me, Levi, unto three principal things is thy seed appointed of God, namely, to be a sign of the glorious Lord that is to come: he that believeth shall be the first. The great lot shall not fall upon him, the second shall be in Priesthood and the

Exod. 28. Levit. 8.

The three blessings of the family of Levi.

Christ prophesied.

re third ſhall habe a new name, becauſe a
ing ſhall riſe up in Juda, and renew my
riеſthood accoꝛding unto the figure of the
entiles, among all nations. But the
oming of him is unutterable, as who
all be the Pꝛophet of the higheſt, boꝛn
our Father Abraham. All the pleaſant
ings of Iſrael ſhall be given unto thee and
thy ſeed and you ſhall eat all that is fair
ee te, and thy ſeed ſhall diſtribute the
Loꝛds Table, and of them ſhall be higb
Pꝛieſts, Judges and Scribes; foꝛ in their
outh ſhall the holy things be kept. When
I wake, I pereeibed that this viſion was
he the other, and I laid it up in my
eart, and ſhewed it not unto any man
bing upon the earth. The firſt two days
and Juda went to our grandfather Iſaac,
nd he bleſſed me accoꝛding to all the ſay-
ngs of the viſions that I had ſeen, but he
ould not go with us unto Bethel. But
ben we came to Bethel, my father Jacob
aw in a viſion concerning me, that I
ould be their Pꝛieſt befoꝛe the Loꝛd. And
e aroſe in the morning, and tithed all
bings to the Loꝛd by me. Then came we
o Hebron to dwell there, and by and by
ſaac called me to expound the Law of the
Loꝛd, accoꝛding as Gods angel had ſhewed

A diſtributing excludeth the ſole receiving of the Sacrament.

Exod. 29. Lev. 1. 2. 3.

it

it to me, and he taught me the law of Priesthood, Sacrifices, Burnt offerings, Firstlings, Freewill offerings, and offerings for health. Every day he taught me understanding, and called upon me continually before the Lord, saying, my son give no ear to the spirit of fornication, for he will follow thee and defile the holy things by thy seed: Therefore take thee a wife in thy youth, such an one as hath not any blemish nor uncleanness, nor is of the kindred of the Allophytes or of the Gentiles. And before thou enter into the holiest, wash, and likewise ere thou sacrificest, and also when thou hast done, offer unto the Lord the fruites of the twelve trees that are ever green, as my father Abraham taught me to do: & the fruit of all clean beasts, and of clean fowls offer thou in sacrifice. Likewise offer up thy first born of all things & the first fruits of thy wine, and sprinkle thy Sacrifices with Salt. Now therefore my Sons, keep ye all the things that I command you; for whatsoever I have heard of my fathers, that have I told unto you. I am clear from all the wickedness & sin which you shall commit to the end of the world. Ye shall work wickedness against the Sabbour of the world, and ye shall set

An exhortation for ministers.
A minister may be married. Levit. 21.
He must come with a pure mind to execute his office. Lev, 1, 2.
A comfort for godly parents.
Prophecy of the destruction of Israel.

Duc

duce Israel, stirring up much evil against him from the Lord, and dealing wickedly with him, so that Jerusalem shall not continue, by reason of your naughtiness. The Veil of the Temple shall be rent in sunder to discover your foulness, and ye shall be scattered as prisoners amongst the Heathen, and be scorned, cursed and trodden under foot. Nevertheless, the House which the Lord shall chuse shall be called Jerusalem, as the Book of Enoch the righteous containeth. Therefore when I was twenty and eight years old, I took a Wife whose name was Melcha, and she conceived and bare me a son and called his name Gershon, because we were but strangers in our land: For Gershon signifieth banishment. Now I knew of him that he should not be of the chief degree. The 2d. was Caath who was born the five & thirtieth year. I saw a vision Eastward, how all the congregation stood up aloft, and therefore I called his name Caath, which signifieth the beginning of greatness and learning. The third was Merari, who was born in the five and fiftieth year of my life; And because his mother was hardly delivered of him, she called him Merari, which is as much as to say, my bitterness. And

The Realm plagued whose Ministry is wicked.

Gen. 36. Levi his progeny.

Exod. 6.

in the threeſcore and fourth year of my life was my daughter Jochebed born in Egypt: and ſo was I honourable among my brethren. Alſo my ſon Gerſhon took him a wife, which bare him Libni, and Sichmi. The ſons of Caath were Amram, Yſhvar, Hebron and Uziel; and the ſons of Merari were Mahali and Muſhi. In the fourſcore and fourteenth year of my life, Amram took unto wife my daughter Jochebed, becauſe that he and ſhe were born both on one day. I was eight years old when I entred into the Land of Canaan, and eighteen years old when I entred into the office of prieſthood. At eight and Twenty years old I took a wife, and at fourty years old I entred into Egypt, and behold ye be now my childrens children in the third generation. Joſeph died in the hundred and tenth year. And now my children, I warn you, fear the Lord your God with all your heart, and walk plainly in all things, according to his Law. Moreover, bring up your Children in learning that they may have underſtanding by reading the Law of God, without ceaſing all their life long. For whoſoever knoweth Gods law ſhall be honoured: and go whereſoever he will, he ſhall be no ſtranger: alſo he ſhall have

Levi made Prieſt at 18 years Married at 21.

A note for Parents.

Bleſſings of the learned miniſter.

more

more friends than his forefathers had, and many shall be glad to serve him, and to hear the law at his mouth. My sons, deal rightfully upon earth, that you may find Heaven, and sow good things in your minds, that you may find them in your life. For if ye sow evil things, ye shall find and reap all manner of cumbrance and trouble. Get ye wisdom in the fear of God, for if captivity come, and Cities and Countries be destroyed, gold and silver and all possessions perish; but none can take away the wise mans wisdom save only the blindness of ungodliness and sin. For his wisdom shall become a shield to him among his enemies, and make a strange countrey to be as his own home, and cause him to find friendship in the midst of his foes. If he teach and do such things, he shall sit with Kings, as did our brother Joseph. And truly my Children, I know by the writings of Enoch, that in the end ye shall do wickedly, laying your hands most spitefully upon the Lord, and through you, your brethren shall be confounded, and made a scorning stock to all nations. Howbeit our Father Israel is clear from the wickedness of the high Priest, which shall lay hands upon the Saviour of the world.

Wisdom a precious Jewel.

Sin blindeth wisdom.

Commodities of wisdom.

Christ his death, and spitefulness of the Jews prophesied. Mat. 27.

The Heaven above the earth is clean, and you be the light of the Heaven, as the Sun and the Moon. What ſhall all the heathen do, if you be overdarkned with wickedneſs, and bring curſedneſs upon your country folk, for whoſe ſakes the light of the world is put into you, to inlighten all men withall; This light of the World ſhall you moſt willfully ſteal, and teach commandments contrary to the righteouſneſs of God. Ye ſhall purloin the Lords offering, and filch away pieces of it. Before you do your ſacrifices unto ỹ Lord ye ſhall ſteal away the choiceſt things, and eat them diſdainfully with Harlots teaching commandments of covetouſneſs. Ye ſhall defile married women, and inforce maidens in Jeruſalem, you ſhall match your ſelves with whores and harlots, you ſhall take the daughters of the Heathen unto wife purifying them with unrighteous purifying, and your mingling ſhall be like unto Sodom & Gomorrah, and ye ſhall be ſwoln with wickedneſs in the Prieſthood, inſomuch that you ſhall moſt diſdainfully and ſpitefully laugh the holy things to ſcorn, not only vaunting and boaſting your ſelves againſt men, but alſo being puffed & ſwoln up with pride againſt ỹ com-

Miniſters what they are.

The wicked Prieſthood and their miſery deſcribed. 1 Sam. 2.

mand

mandments of God. For this cause shall the Temple, which the Lord shall have chosen, be undoubtedly left desolate in uncleanness, and you your selves become captives to all Nations, and be loathed & abhor'd among them, & receive endless shame & confusion, through Gods rightful judgment: and all that see you shall shun you. And were it not for our Fathers, Abraham Isaac, and Jacob, there should not one of my seed be left upon earth. Furthermore I know by the Book of Enoch, that ye shall go astray by the space of threescore and ten weeks, and defile the Priesthood, stain the sacrifices, destroy the Law, despise the sayings of the Prophets, frowardly persecute righteous folk, hate the godly, abhor the sayings of soothfast men, and call him Heretick that goeth about to renew the Law by the power of the highest: and in the end ye shall kill him out of hand, as you think, not knowing that he shall rise again, and so shall ye receive his innocent blood wilfully upon your own heads. For his sake shall your holy places be left desolate, which you shall have defiled even by utter forswearing, and your dwelling shall not be clean, but you shall be accursed among the Heathen and despair shall vex you, till

A Prophecy of their destruction.

A Prophecy of Christs persecution.

Mark the right portraiture of the shaveling generation.

Christ and his members.

he viſit you again and mercifully receive you through faith and water. And forasmuch as ye have heard of the threeſcore & ten weeks, hear ye alſo of the Prieſthood. For in every Jubile ſhall be Prieſthood. In the firſt Jubile the firſt anointed into the Prieſthood ſhall be great, and talk to God as to his father, and his Prieſthood ſhall be full of the fear of the Lord, and in the day of his gladneſs he ſhall riſe up unto the ſalvation of the world. In the ſecond Jubile, the anointed ſhall be conceived in the heavineſs of the belowed ſort, and his Prieſthood ſhall be honourable, and he ſhall be honourable, and he ſhall be glorified as amongſt all men. The third Prieſt ſhall be
3. taken up in ſorrow, and the fourth ſhall be
4. in grief, becauſe the multitude of iniquities ſhall be laid upon him, and throughout all Iſrael every man ſhall hate his neigh-
5. bour. The fifth ſhall be held faſt in dark-
6. neſs, and likewiſe the firſt & the ſeventh.
7. And in the ſeventh ſhall be ſuch abomination both before God and man, as I am not able to expreſs. Howbeit that the doers thereof ſhall not be known. For this cauſe ſhall they be in captivity and corruption, and their land and ſubſtance ſhall be deſtroyed, but in the fifth week they ſhall return

Ergo faith & the holy Ghoſt juſtifieth and not merits.

return into their desolate country, and renew the Lords house. In the seventh week shall come idolatrous Priests, covetous warriours, unrighteous scribes, and filthy abusers of men, children, and beasts. After that the Lord hath sent vengeance upon them in the priesthood, then will God raise up a new Priest, unto whom all the Lords word shall be opened: and he shall execute true judgment upon earth many days and his star shall arise in heaven. As a King shall he shed forth the light of knowledg in the open sunshine of the day, and he shall be magnified ober all the World, and be received and shine as ȳ sun upon the earth, and drive away all darkness, and there shall be peace upon all the earth. In his days the heavens shall rejoice, the earth shall be glad, the clouds shall be merry, the knowledg of the Lord shall be poured out upon the earth as the waters of the Seas, and the Angels of glory that are in the Lords presence shall rejoice in him. The heavens shall be opened, and out of the temple of glory shall sanctification come upon him with the Fathers voice, as from Abraham the Father of Isaac, and the glory of the highest, shall be spread out upon him, and the spirit of understanding

Christ & his true minister described

Christ lightneth the world, Barnum of Christ prophesied.

and ſanctification ſhall reſt upon him, whereof he ſhall give abundantly & mightily to his children in truth for evermore, and there ſhall none ſucceed him from generation to generation world without end. In his Prieſthood all ſin ſhall come to an end, and the unrighteous ſhall ceaſe from their naughtineſs: but the righteous ſhall reſt in him, and he ſhall open the gates of Paradice, and ſtay the threatning ſword againſt Adam; and feed the Lambs with the fruit of life, and the ſpirit of holineſs ſhall be in them. He ſhall bind up Belial, and give his own children, power to tread down hurtful ſpirits; and the Lord ſhall rejoice in his children, and accept them as his beloved for evermore. Then ſhall Abraham, Iſaac, and Jacob be glad, and then ſhall I and all Saints rejoice. Now my children ye have heard all. Therefore chuſe unto you either light or darkneſs, either the Law of the Lord, or the works of Belial: and we anſwered our Father, ſaying: We will walk before the Lord according to his Law. And my Father ſaid, the Lord is witneſs, and his Angels are witneſſes, and I am a witneſs, and you your ſelves are witneſſes of the words of my mouth: And when we had anſwered, We will

No prieſthood ſhall ſucceed Chriſts prieſthood of Chriſt how beneficial.

Chriſt our propitiation.

Chriſt giveth power to his to tread down ſpirits.

will be witnesses, Levi rested with this charge be given unto his children.

And stretched out his feet, and was put to his Fathers, when he had lived a hundred and seven and thirty years, and they laid him in a coffin, and buried him afterward in Hebron, beside Abraham, Isaac, and Jacob.

The

The Teſtament of *Juda*, made to his Children at his Death, concerning valiantneſs, covetouſneſs and fornication.

Lo here the bleſſed Princely State,
Of Juda, *ſuffering not his mate:*
The Scepter, Lyon, purſe and Crown,
Betoken glory and renown.

The Testament of

JUDA.

THe Copy of all the sayings of Juda, which he spake unto his Children at the time of his death: when they were come together before him he said unto them.

I was my fathers fourth son, and my mother called me Juda, saying, I thank the Lord for that he hath given me a fourth son. I was swift of foot and painful in my youth, and obeyed my Father in all things, and blessed my mother and my mothers elders: And when I came unto mans estate, my Father Jacob prayed over me saying: Thou shalt be a King and prosperous in all things. Behold, God gave me grace in all my works both abroad, and at home. Upon a time I saw a Hind, and ran after her, and caught her, & made good meat of her for my Father. Also I out-ran the Roes, and overtook all things that were in the fields, insomuch that I caught a wild Mare, and tamed her. I plucked a Kid out of the mouth of a Bear, and taking him by the paw overthrew him, and rent asunder all wild beasts that turned upon me, as if I had been

Juda his exhortation.

The duty of children.

Valiantness of Juda: the gift of God.

1.

2.

3.

The manhood of Juda.

been a dog, I encountred with a wild Boar, and ober-running him tare him in
5 pieces. In Hebron a bastard Lyon leapt upon a Dog; and I catching him by the tail, flung him away by and by, and he
6 brast asunder. In the borders of Gath a wild Bull was feeding in the fields, and I took him by the borns, and swinged
7 him about, and finally killed him. There came two Kings of the Canaanites armed upon our flock, and much people with them, and I alone running unto the flock, stept to King Sur, and striking up his legs, oberthrew him, and so slew him.
8 Also I killed another King named Thaphes sitting on his Horse, and so scattered all their people. I obertook King Achor
9 a Giant on Horse-back, shooting forward and back ward, and throwing a stone of threescore pound weight upon his horse, I oberthrew him and killed him, and fighting two hours with Achor, at length I clabe his shield, and mained his feet, and finally slew him. As I was pulling off his breast-plate, behold eight of his friends assailed me, whereupon I filled my hands with stones & slinging them at them with a sling, slew four of them, and put the other four to flight. Also our Father Jacob

cob slew the Giant Beelisa King of all the Kings, who was mighty and huge, of the stature of twelve cubits. By reason whereof fear fell upon them, and they left their fighting against us. For this cause my Father was careful of me, when I was in battel with my Brethren. He saw in a vision concerning me, that the Angel of strength followed me every where to the intent I should not be overcome. The second handful was a greater battel to us than that which we had at Sichem; insomuch that in fighting valiantly with my Brethren, I chased a thousand men, and slew of them two hundred persons and four of their Kings, and following after them, skaled the walls of their city, and there slew two Kings more and so we delivered Hebron, and led them all away as Prisoners. Then the next day we went to a strong, walled, unapproachable city, called Areca, which threatned to kill us. Therefore I and Gad went to the east-side of the city, and Ruben and Levi unto the West and South side. They that stood upon the walls supposing there had been no more but Gad & I, did set fire upon us while in the mean time my brother that lay in Gale, brake out upon the other two sides,

The valiantacts of Jacob.

sides, and skaling the walls with ladders entred the city ere our enemies wist it, and so we won it by the Sword, and set fire upon the Tower, and burnt it up with
10. such as were fled into it. As we returned, the men of Thaffie lay in wait for our prey, and took it with our children. But we followed them to Thaffie and slew them and burned their City, spoiling all that was in it. And while I was at the waters
11. of Gureba, we fell upon the men of Jobel that came against us in battel, and slew and spoiled both them, and also their complices, that came to their aid from Selon, so as we gave them no respite to return again upon us. The fifth day after there came men from Machir to fetch away our prisoners, whom we met in battel, notwithstanding that they were a mighty host, and slew them before they could get up to the place that they came
12. from. And when we came to their City, their women tumbled down stones upon us from the top of the hill whereon their city stood: but I and Simeon coasting to the backside of the town, got unto the higher places, and destroyed the whole city. The next day it was told us that the cities of two Kings came against us with a huge

Host,

host. I therefore and Dan fayning our selves to be Amorrheans, and fellows with them, went into their City and taking the entrances in the dead time of the night, did set the gates wide open to our brethren that came after us: by means whereof we destroyed them and all that they had, and when we had sacked the city, we did cast down the three walls thereof. Then went we to Thamua, which was the refuge of all the Kings for their wars. Where being angry for a hurt that I took, I charged upon those that stood about me: but they threw down stones out of slings upon me, and shot arrows at me, and had killed me but that my brother Dan rescued me. Therefore we came running upon them in a rage, and put them all to flight: and they passing by another way, went and sued humbly unto my Father, who made a Covenant with them, so as we did them not any more harm, but received them into league with us, and delivered them all their prisoners. Then builded I Chamma and my father builded Rhambahel. Twenty years old was I when this war was made, and the Canaanites were afraid of me, and my Brethren. I had much cattel, and 13. 14.

my

my chief herdſman was Yean of Oce-
lan, in whoſe company I ſaw Berſa Kin
of Odellam, who made us a feaſt and wit
much intreature gabe me his daughte
Bethſue to wife. Which brought me fort
Er, Anan, and Silon; of which three, G
ſlew two childleſs. But Silon lived,
whom ſome of you be the Children. M
Father and we made eighteen yea
peace with his brother Eſau and his chil
dren. When the eighteen years wer
paſt after our coming out of Meſapotamia
in the fourtieth year of my life, Eſa
our Fathers brother came upon us wit
a great ſtrong Hoſt, and was ſlain b
the Bow of Jacob, and conbeyed awa
dead unto Mount Seir. We alſo follow
ed upon the Children of Eſau, but his cit
was very ſtrong with high Walls, an
gates of Iron and Braſs, ſo as we coul
net enter into it, howbeit we did ſhu
them up within it and beſieged it. Mo
when they ſhewed not themſelves abroa
in twenty days together, I put an Hel
met upon my head and in the ſight of the
all ſet up a ladder, and ſkaling the walls
ſlew four of their noble men with a ſton
of the weight of three talents. The ne
day Ruben and Gad went and ſlew three
ſco

fore others. Then they offered peace, and we by our Fathers advice received them into tribute. And they gave us two hundred quarters of Corn, five hundred bates of Oyl, and a thousand and five hundred measures of wine, until we went down into Egypt. After this my Son Er married Thamar, of Mesopotamia, the daughter of Aram. Now Er was a very wicked Imp, and doubted much of Thamar, because she was not of the Land of Canaan. Therefore the Angel of the Lord slew him the third night after his marriage, when he had not yet accompanied with her, by reason of his mothers subtlety, and so died in his naughtiness, for she was loth that he should have had any children by her.

Er and Anan slain for not using the benefit of lawful marriage.

When Anan was marriageable, I gave Thamar unto him, and he likewise of a spite accompanied not with her notwithstanding that he lived a full year with her, and when I threatened him, then he compained with her, but yet by his mothers commandment he let his seed fall upon the ground, and so also he died in his wickedness. I minded to have given her unto Sylon also, but my wife Bethsue would not suffer me. For she spited Thamar be-

cause she was not of the daughters of Chanaan, as her self was. Now I knew the off-spring of Chanaan, was mischievous, but yet did youthful fancy blind my heart. And as I beheld her pouring out wine, I was deceived with drunkenness, and fell in love with her.

Fornication a fruit of drunkenness.

Gen. 38.

Upon a time while I was away, she married Sylon to a woman of Chanaan: which her deed when I understood, I cursed her in the bitterness of my soul, and so she died in the wickedness of her sons. At two years after these things, as I went to shear my sheep, Thamar decking her self like a Bride, set her down at the gate of the City: For it was the custom of the Amorites, that their Brides do set themselves forth at the gates of their cities, by the space of 7 days together, to be abused by fornication. I therefore being drunken with the waters of Horek, knew her not, by reason of wine, insomuch that her beauty together with the attire in decking of her self deceived me, and thereupon turning aside unto her, I said, shall I come in unto thee: and she answered, what wilt thou give me? and I gave her my staff, and my Girdle, and the Crown of my Kingdom. Upon my companying with her

An intolerable custom of the Amorites.

Apparel, Beauty & wine provoketh whoredom.

Fornication is chargeable.

ber, she conceived: afterward, I not knowing my self to have been the doer thereof, would have put her to death for it; but she having kept my pledges in store, shamed me with them: and when I had heard my own words of her in secret, which I had spoken to her when I lay with her in my drunkenness, I could not put her to death because it was of the Lords doings, but I touched her not any more to my dying day. For when I had done this abomination in Israel, lest she might work wiles with me, I said I would fetch my pledges again of her: but when I enquired for her, the Townsmen said there was no bride in the city, because she came from another place, and had sat there but a little while, & she dreamed that no man knew of my going in unto her. Afterward we came into Egypt to Joseph, because of the death. Six and forty years old was I when we came hither, and three-score and thirteen years have I lived here: And now my Sons hear me your Father in all things that I charge you withall, and keep you all my sayings, in doing all manner of Righteousness before the Lord, and in obeying the commandments of the Lord God, and walk not

Happy are those that can cease from doing it.

after your own luſts, nor after conceits of your own minds, in the pride of your hearts, neither glory in the works of the ſtrength of your youth, because it is ſinful in the ſight of the Lord. For inasmuch as I gloried in my Battels, and upbraided my brother Ruben with Bilha my Fathers wife, because no face of any beautiful woman had yet deceived me, therefore the ſpirit of fondneſs, and fornication fell upon me, ſo that I was overtaken both in Bethſue the Canaanite, and in Thamar the wife of my own ſons. And I ſaid unto my Father in Law, I have made my Father privy to the matter, and therefore I will take thy Daughter to my wife. Hereupon he ſhewed me an infinite Maſs of Gold in his Daughters behalf (for he was a King) and decking her with Gold and Pearl willed her to pour out wine to us at the Supper. The beauty of the woman, and the wine together dazled mine eyes, and voluptuouſneſs did ſo darken mine underſtanding, that I fell in love with her, and brake the commandment of God, and of my Fathers, and took her to wife. According to the intent of my heart, the Lord paid me home for it: for I had no joy of the children that I had by her.

It is ſinful to any man to glory in his felicity.

See what it is to upbraid men with their vice.

Children that marry without conſent of Parents plagued.

ber. Now therefore my Children be not drunken with wine, for wine turneth a mans understanding away from the truth, and kindleth in him the fire of lust, leading his eyes into error, insomuch as wine is a servant of the spirit of lechery, to further the feeding of the mind with voluptuousness, and so these twain bereave a man of all power. For if a man drink wine till he be drunken, he traineth his mind unto the filthy thoughts of lechery, and kindleth the body to carnal copulation. And if desired occasion serve, sin is wrought without shame. Such a thing is wine, my sons, for a drunken man is ashamed of nothing. Behold, it made both me and Thamar do amiss, so as I blushed not at the multitude in the City, but went aside unto her in the sight of all men, and committing a great sin in discovering the unclean privities of my own sons. Through drinking wine I was not ashamed to break Gods Commandments, in taking a woman of Canaan to wife. Wherefore, my sons, he that drinketh wine had need of discretion, and the discretion that every man ought to use in drinking of wine is that he be ashamed to over-drink himself. For if he

Discommodities of Wine. 1. Blindeth understanding. 2. Servant of lechery

Fruit of drunkenness. A drunken man is shameless.

Example.

Who ought to drink Wine.

pass that bound, he forgetteth his understanding, and cleaveth to the spirit of error, which causeth the drunken man to talk filthily, and to do wickedly, and not to be ashamed, but to boast of his lewdness, thinking it to be good. He that committeth whoredom is bereft of his liberty, and becometh a bond-slave of lechery, and cannot get out of it again, after the same manner that I was made naked. For I gave over my staff: that is to say, the stay of my tribe, and my girdle, that is, my power: & my crown, that is, the glory of my kingdom. Howbeit repenting these things, I forbare all wine and flesh unto mine old age, and was utterly unacquainted with all mirth. And the Angel of God shewed me that women should from time to time over-master all men, as well Kings as captives and bereave great men of their glory. For the poverty of a poor man is a greater sence to him than is the strength of a mighty man. Therefore my children keep measure in drinking, for there are in it four noisom spirits, that is to wit, of concupiscence, of heart-burning, of lechery, and filthy gain. If ye drink Wine merrily in the fear of the Lord with shamefastness, ye shall live: But if ye drink

Properties of a drunken man, filthy talk and wicked deeds. Discommodities of whoredom.

Four noisom spirits follow drunkenness.
1. Concupiscence.
2. Heart-burning.
3. Lechery
4. Covetousness.

drink without regard of shame and fear of God, then turneth it to drunkenness, and dishonesty stealeth in. And if ye drink none at all, then shall ye not sin, neither in slanderous words, nor in quarrelling, nor in rattling, nor in breach of Gods commandments, neither shall ye perish before your time. For Wine discloseth the secrets of God and Man unto Strangers, like as I bewrayed the secrets of God and of my Father Jacob to Bethsue the Canaanite, which God hath forbidden to be disclosed. Also Wine is a cause of War and Sedition. Moreover I charge you my sons that you lobe not money, nor look upon the beauty of women; for money end womanly beauty made me to overshoot my self in Bethsue the Canaanite. And I am sure that these two things shall corrupt mine off-spring, and mar the wise men of my lineage, and hurt the Kingdom of Juda, which God hath given me for obeying my Father: For I neber repined at my Father Jacob's commandments, but did whatsoever he willed me. And Abraham the Father of my Fathers blessed me to sight for Israel, and so did Isaac bless me likewise: and I know that the Kingdom shall stand by me, but I habe

Abstinence from wine whatcommodity it hath.
1. It slandreth not.
2. It quarrelleth not nor raileth.
3. It breaketh not the commandments.
4. It perisheth not before the time.

Obedience to Parents how profitable.

read in the Books of Enoch the righteous that ye shall work wickedness in the latter days. Therefore my Children keep your selves from lechery and covetousness, and give ear unto your Father Juda: for those things withdraw men from Gods Law, and blind the understanding of their minds, and teach them a pride, neither suffer they any man to shew mercy b to his neighbour; they bereave his soul c of all good things, e hold it down in pains and sorrows, also they disappoint him of his rest and sleep d and consume his flesh. Finally, e they hinder Gods sacrifices, neglect his blessings, disobey the speaking of the Prophets, and are offended at the word of Godliness: for these two passions are contrary to the commandments of God. He that serveth them cannot obey God, because they dazle mens minds, and walk abroad as well a nights as a days. My Children, covetousness leadeth men to Idolatry. For through doting upon Money, he calleth them Gods which are not, and compelleth the infected party to grow more vilely out of kind. For Manies sake I lost my children, and had not the penance of the flesh, and the humbling of my soul, and had not the prayers

The discommodities of Covetousness.

a Full of pride.
b Merciless.
c Disquiets the soul.
d Consumes the body.
e Contemns Gods holy word.
The covetous and lecherous cannot fear God.
Idolatry the fruit of covetousness.

ers of my Father Jacob been, I had died as now without Children. But the God of my Fathers being merciful, and full of pity and compassion knew that I sinned through ignorance. For the Prince of error had blinded me, and I overshot my self as a fleshly man, and being corrupted with sin, knew not mine own infirmity, but thought my self to be invincible: Know ye therefore, my sons. that two spirits do wait upon a man; that is to wit, the Spirit of Truth, and the Spirit of error, and in the midst between them is set the Spirit of understanding of the mind, whose property is to incline which way it listeth: The things that belong both to Truth and Untruth, are written in the breast of man, and God knoweth every whit of it, and none of all mens works can be hidden at any time from him, because all the pribities and secrets of mens hearts are written before the Lord, and the Spirit of truth beareth witness of all things, and accuseth all, and he that sinneth hath a burning in his heart and cannot lift up his face to his Judge. And now my children, love ye Levi, that ye may abide, and exalt not your selves above him, lest ye perish. The Lord hath

Two Spirits wait upon a man.

hath given unto him the Kingdom, and unto him the Priesthood, and hath put the Kingdom (a) under the Priesthood. Unto Levi is given the Priesthood, and unto Juda the Kingdom, and God hath put the Kingdom under the Priesthood. Unto me he hath given the things that are upon the Earth, and unto (b) him the things that are in Heaven. As far as the Heaven surmounteth the Earth, so far doth (c) the Priesthood surmount the Kingdom that is upon the Earth. For the Lord hath chosen him above me to approach unto him, and to eat of his Table, and to take the firstlings of the Children of Israel, and thou shalt be as a Sea to him. For like as in the Sea both the righteous and unrighteous are in danger, and the one sort are caught Prisoners, and the other sort are inriched: even so shall all kind of men be hazarded in thee, some sinking in misery, and other some floating in prosperity. For in thee shall reign great whales which shall swallow up men as Fishes and bring free-mens sons and daughters in bondage. They shall take away Mens Houses, Lands, Cattel, and Money by force, and wrongfully they shall feed Ravens and other greedy Fowls with many

a In respect that heavenly things are better than earthly, not in external rule & government.

b Ergo jure divino, the Pope can challenge no earthly power.

c Not in power & rule, but in the excellency of the office appertaining to God.

Tyrants & wicked men described and prophesied.

many folks flesh, and they shall prosper and flourish in naughtiness, and be exalted through covetousness, and there shall be false Prophets like storms, which shall persecute all righteous men. But the Lord shall set them together by the ears among themselves, and there shall be continual wars in Israel, and my kingdom shall be knit up in strangers, till the Saviour of Israel come, even till the coming of the God of righteousness, that Jacob and all nations may rest in peace, and he shall maintain my Kingdom in peace for ever. For the Lord hath sworn to me, that the kingom of me, and of my seed, shall never fail world without end. But I am very sorry my Children, for the filthiness, and treachery, and idolatry, which ye shall work against the Kingdom, by following Witches and Conjurers, by bowing your Daughters to deceitful Devils, by making them Inchanters, Charmers and Strumpets, and by intermedling your selves with the abominations of the heathen, for the which things the Lord shall bring upon you a famine, and b pestilence, death and c sword, wrathfull d besiegement, and e devouring dogs, reproach f of friends and foes

Mutual discord is a plague for tyrants.

Christ prophesied.

Note this ye that seek after witches for lost goods.

The misery of Jerusalem.

a Famine.
b Pestilence.
c Death & Sword.
d Besiegment.
e Devouring dogs.
f Daily reproach.

foes, loſs and g pain of eyes, ſlaughter h of your Children, raviſhing i of Wives, ſpoil of your goods, the burning k of your temple, the deſolation l of your Country, and the m captivity of your ſelves among all Nations which ſhall geld ſome of you to make Eunuchs for their Wives, but if ye return to the Lord with hearty repentance and humility, and walk in all the commandments of God, he will viſit you with mercy, and lovingly deliver you from the bondage of your enemies. After this ſhall riſe among you a Star out of Jacob, and a man ſhall ſpring out of my ſeed, which ſhall walk as the Sun-ſun of righteouſneſs among the children of men, in peace and meekneſs and righteouſneſs, and no ſin ſhall be found in him. The heavens ſhall open upon him, to pour out the Spirit of bleſſedneſs upon him from the Father, and he ſhall ſhed out the Spirit of grace upon you, and you ſhall be his Children in truth, walking in his firſt and laſt Commandments. This is the off-ſpring of the moſt High God, and the well-ſpring of Life to all fleſh. Then ſhall the Scepter of my Kingdom ſhine bright, and out of your Root ſhall ſpring the veſſel of Planting, in whom

g Loſs and pain of eyes.
h Slaughter of children.
i Raviſhing of Wives.
k Burning of the Temple.
l Deſolation of the Country.
m Captivity.
A remedy for theſe. Firſt, Repentance. Obedience.

whom shall grow up the Rod of righteousness unto the Gentiles, to judge and save all such as call upon him. After this shall Abraham, Isaac and Jacob rise up again to life, and I and the Princes my brethren, shall be your Scepter in Israel: Levi first, I next, Joseph the third, Benjamin the fourth, Simeon the fifth, Issachar the sixth, and so all the rest. And the Lord hath blessed us. Levi shall be the messenger of my presence, Simeon the power of my glory, Ruben Heaven, Issachar the Earth, Zabulon the Sea, Joseph the Mountains, Benjamin the Tabernacle, Dan the lights, Neptalim the Dainties, Gad the Day-sun, and Aser an Olive-tree. And there shall be one People of the Lord, and one tongue, and there shall be no more the false spirit of Belial, because he shall be cast into endless fire. They that are buried in sorrow, shall rise in joy, and they that were poor for the Lords sake, shall be made rich. They that suffered penury, shall have plenty: and they that were weak, shall be made strong. They that died for the Lords sake shall wake up unto life, and run in Jacob: yea, they shall run skipping and leaping, and they shall flie as Eagles for joy.

The most heavenly benefit of Christ his second coming.

A sweet comfort for the godly Christian, Mat. 5. Note.

The blessed estate of the Elect after death.

But

But the ungodly ſhall be ſorrowful, and the ſinners ſhall mourn, and all people ſhall glorifie the Lord for ever. Therefore my children, keep all the law of the Lord, for there is hope for all ſuch as walk aright. A hundred and nineteen years old do I die in your ſight. Let none of you bury me in coſtly Cloaths, nor rip my belly, for ſo will Rulers do; but carry me back into Hebron with you. With theſe words Juda died: and his Children doing in all things as he commanded them, buried him with his Fathers in Hebron.

The Teſtament of *Iſſachar*, made to his Children at his Death, concerning a ſingle heart.

Learn here a ſimple life,
Not void of pain but ſtrife:
The Scythe, the Spade, the Aſs,
Set forth what man he was.

The

The Testament of
ISSACHAR.

THe Copy of Issachar's Words. H
calling his children about him
said unto them, ye children
Issachar, hear your Father, and hearke
to the words of the beloved of the Lord.
am Jacobs fifth son in the reward of Man
drake. For Ruben brought Mandrake
out of the field, and Rachel meeting hi
took them of him: thereat Ruben wep
and at his noise my mother Lea came ou
Now the Mandrakes were sweet scent
Apples, which the land of Aram bringet
forth in high Countries, by the Wat
Valleys. And Rachel said I will n
give thee these Apples, because they sha
help me to children. Now there were tw
of these Apples, and Lea said, doth it n
suffice thee, that thou hast gotten awa
the Husband of my Virginity, but th
thou wilt have this also: She answere
Let Jacob lie with thee to night for th
sons Mandrakes. Lea said unto her, D
not boast or brag; for Jacob is mine, an
I am the wife of his youth. And Rache
answered, How so? was he not first hand
fasted unto me, and served he not ou

His exhortation Gen. 30.

Fathe

father fourteen years for me? what shall I do to thee? for many are the wiles and policies of men, and guile goes forward upon earth. If it had been otherwise, thou shouldest not have seen Jacob in the face at this day, for thou art not his wife, but wert guilefully put to him in my stead: my Father deceived me, and conveighing me away that night, suffered me not to see him: for had I been there, this had not come to pass. Wherefore take the one Mandrake, and in lieu of the other, I grant thee him for one night: and Jacob knew Lea, who conceiving bear me, and called my name Issachar, because of the hire. Then an Angel of the Lord appeared unto Jacob, and said that Rachel should bear but two sons, because she had forsaken the company of her husband, and chosen continency: and if my mother Lea had not given the two Apples for his company, she should have born eight children, whereas by reason of that she bare but six, Rachel two, & because God visited her in the Mandrakes: for he knew, that she greatly desired to company with Jacob, for Issues sake, and not for lust of pleasure:

for she laid up the Mandrake, and delivered it unto Jacob the next day, and therefore God heard Rachel in the Mandrakes, because that although she had a mind to them, yet she ate them not, but offered them to the Priest of the most High, which was in those daies, and laid them up in the Lords house. Therefore my Children, when I came unto mans state, I walked with an upright heart, and became Bayliff of Husbandry unto my fathers, and brought them the fruits of their Lands in their due seasons, and my Father blessed me when he saw how I walked plainly and simply. I was no busie body in my doings, I was no hurtful nor spiteful to my Neighbour. I railed not upon any man, neither dispraised I the life of any, that walked in singleness of mind. By reason hereof when I was thirty years old I took a wife, because labour had consumed my strength. I never knew the pleasures of a woman through wantonness, but my labour made me to sleep soundly, and my Father did always rejoyce of my simplicity. For whatever pains I took, first of all I offered a

The godly life of *Issachar*, & his true dealing. An example for godly children. A pattern of a vertuous life.

the first fruits, and the first ingendred cattle unto the Lord by the Priest, and then gave my Father the rest, and the Lord doubled his benefits in my hands, Leo, and Jacob himself perceived well, that God wrought with my plain dealing. For unto every poor man, & to every man in adversity, gave I of the fruits of the earth with a single heart. And now my children, hearken & walk in singleness of mind, for I know that the Lord is very well pleased with it. The single-hearted man coveteth not gold, undermineth not his Neighbor, lusteth not after diversity of meats, desireth not shift of apparel, nor heighteth himself long time, but only hath an eye to Gods will, and the spirits of error can do nothing against him. For he cannot skill to entertain a faire woman, lest he should defile his own mind: wrath over-mastereth not his wit, envy melteth not his soul, neither doth his mind run covetously upon vain. For he leadeth an upright life, & beholdeth all things with a single eye, excluding all hurtfulness of wickedness, for lest he should oversee any of the commandments of God. Therefore my

With a plaindealing man the Lord is pleased. A single hearted man described; who and what he is.

Children, keep Gods Law, and hold fast plainness: walk on in innocency, and be not too inquisitive into Gods secrets, or of your neighbours doings, but love God and your neighbour, pity the poor and weak, bow down your back to Husbandry, and labour in tilling of the earth, in all manner of Husbandry, offering presents to the Lord with thanksgiving, who blesseth the earth with increase, and a new spring of fruits, as he blessed all holy men from Abel, to this day; for there is none other portion given thee, than of the fatness of the earth, whose fruits come by pains taking: for our Father Jacob blessed me with the benefits of the Earth, and the firstlings of fruits. Levi and Juda are glorified of the Lord among the Children of Jacob; for God hath planted himself in them, giving to the one the Priesthood, and to the other the Kingdom: Therefore obey them, & walk plainly as our father Jacob did, for unto Gad it is given, to destroy the temptations of Israel, My Children, I know, that in the last days your Children shall forsake plainness, and cleave to covetousness, let go innocency and

Learn you children of the earth.

Obedience and plain dealing commanded.

and follow lewdness, leave Gods Commandments and stick unto Belial, give over Husbandry, and gad after wicked devices, and therefore shall they be scattered amongst the Heathen, and become bond-slaves to their enemies. A plague for disobedience.

Wherefore warn your Children of it, that if they sin, they may return quickly to the Lord, for he is merciful; & will deliver them, & bring them home again into their own Land. I am now an hundred and two and twenty years old, and I know not any deadly sin upon me. I have not known any woman but my wife, neither have I committed whoredom in the lust of my eyes. I have not drunk wine unto drunkenness, neither have I coveted any pleasant things of my neighbours. There hath been no guile in my heart, neither hath there any lying gone out of my lips. I have been sorry with every man that was in heaviness, and given my bread to the poor. I have not eaten my meat alone, nor removed the bounds and buttels of lands. I have been pittiful in the daies of my life, and dealt truly in all cases. I have loved the Lord with all my The innocency of *Issachar*. A godly pattern to follow Hearken you Land-Lords. Learn you wealthy of the earth.

strength, and all men as my own children. My sons, if you also do the like, all the spirits of Belial will fly from you and nothing that mischievous men can do against you, shall have power over you. You shall bring all wild beasts into subjection to you, because ye have the Lord of Heaven with you, if ye walk with him in singleness of heart. And he willed them to carry his body into Hebron, and to bury him there in the Cave with his Fathers. Thus he stretched out his feet and died in a good age, having all his limbs strong and sound, and slept the sleep of all the world.

The Teſtament of *Zabulon*, made to his Children at his death concerning compaſſion and mercy.

The poor man at home Zabulon *fed.*
The ſtranger unknown alſo cloathed:
When ſhip did ſail } *but gave wit*
God did not fail } *to govern it.*

The Testament of ZABULON.

THE charge that Zabulon gave to his Children in the hundred and fourteenth year of his life, two and thirty years after the decease of Joseph, and he said unto them, Hear ye me, ye sons of Zabulon, a good gift to my Father and Mother. For when I was begotten my father was greatly increased in Sheep & Cattle, by reason of the good luck that he had through the streaked rods, I wist not, my Children, I wist not, that I sinned in those daies, for I considered not that I dealt wickedly through ignorance in Joseph's case: and moreover concealed it with my brothers, from our Father, howbeit that I wept much for it in secret: for I was sore afraid of my Brothers, because they had all conspired together to kill him with the sword, that should bewray that secret. Nevertheless when they would have killed him, I besought them most earnestly with tears, that they would not do such wickedness. For Simeon and Gad came upon Joseph to have killed him, and Joseph falling

His exhortation when it was given, *Gen.* 30.

The love of *Zabulon* towards *Joseph.*

alling upon his knees, said unto them, ave pity upon me, my brethren, have ity upon the Bowels of our Father cob: Lay not your hands upon me to ed innocent blood: for I have not sin- ed against you. If I have done amiss, urture me with chastisement, but lay ot your hands upon me, for our father cobs sake. Upon his saying of these ords, I being moved with compassi- n came and wept, & my heart melted ithin me, and all the substance of my owels were loosened upon my soul, nd Joseph wept, and I with him, and y heart trembled, & the joynts of my ody quaked, & I was not able to stand. nd when he saw me weeping with im, and them coming towards him to ill him, he fled behind me, & besought im to take pity of him. Then Reuben epping in said: My brethren, let us ot kill him, but let us cast him into e dry pit, that our fathers digged and und no water in it. God suffered not y water to spring up in it, because it ould be a safeguard for Joseph. And they did, till they sold him to the maelites. Thus gave I not consent the sin against Joseph: but Simeon,

A good conscience refuseth no tryal.

Love between brethren is as a precious ointment.

Mutual love is mutual safety:

Gad,

A figure of the treachery and covetousnes of *Judas*, read Mat. 27.

Gad, & the other of my brothers taki
money for Joseph, bought shooes with
for themselves, their Wives, and the
Children, saying: Let us not eat it,
cause it is the price of our Brothe
blood; but let us tread & trample it u
der our feet, because he said he shou
reign over us, & we shall see what h
dreams will come unto. Therefore
the Scepter of Enochs Law, it is wr
ten of him, that would not raise up se
to his brother, I have loosed Josep
shooe, For when we came out of Egy
the young man unbuckled Josep
shooes at the Gate, and so we worship
Joseph, as if it had been Pharaoh: a
not only worshiped him, but also kne
led down before him with blushing, an
so were we put to shame before t
Egyptians; for afterward the Egyptia
heard of all the ill that we had offer
and done to Joseph. After the laying
him in the pit, my brothers set me
upon the Table to eat. But I mour
ing for Joseph, did tast no meat by t
space of two daies, and two nights t
gether; neither would Juda eat wi
them but had an eye unto the pit, b
cause he feared lest Simeon and G
shou

Juda careful for his Brother

should step thither and kill him: When they saw I ate nothing, they set me to keep him till he was sold. He was in the pit three days and three nights without repast, yet he was sold. Reuben hearing that he was sold in his absence, rent his garments, and wept, saying, how shall I look my Father Jacob in the face? & therewithal taking money, he ran after the Merchantmen: but he could not find them, for they had left the Kings highway, and were gone away apace by by-lanes, and Reuben eat no meat that day. Dan therefore coming unto him, said, Weep not, neither be sad for the body; for I wot what we may say unto our Father Jacob: We will kill a kid and stain Josephs coat with the blood of it, and say unto him, see if this be thy sons coat or no, for when they intended to sell Joseph, they striped him out of our fathers coat, and put upon him an old coat of a bondservant. Simeon had gotten his coat, and would not deliver it us, but was minded to have cut it in pieces with his sword: and he was angry that he was yet alive, and that he had not slain him. Then all my brethren rising up together, said unto him,

Reuben his love toward *Joseph.*

Mark the wicked policy of the ungodly.

him, Why shouldest not thou give it u
seeing that thou only art the worker
this mischief in Israel? Hereupon
gave it them, and they did as Dan ha
counselled. And now my Children,
warn you, keep the Lords comman
ments, be merciful to your neighbou
and have inward compassion toward
all, not only men, but also beasts. Fo
that respect the Lord blessed me, ins
much that when all my brothers wer
sick, I escaped without sickness. F
God knoweth every mans intent
Therefore my Children have compass
on in your bowels, because that as a
man dealeth with his neighbor, so wi
God deal with him. For the Children
my brothers fell sick also, and died f
Josephs sake, because their fathers p
tied him not, but my Children were p
served without sickness, as you know
And while I was upon the Sea coas
of Canaan, I fell to fishing for my f
ther Jacob; and whereas many other
were drowned in the Sea, I abode u
hurt. I was the first that made a fis
er boat to float upon the sea, for Go
gave me understanding and wisdo
therein, so that I did set up a Mast

Zabulon his exhortation.

Compassion is to be shewed as well to beasts as men.

The unmerciful punished, both they and their children.

Fishers Boats first invented by *Zabulon*, but God gave the wisdom, *Gen.* 49.

Boat, & fastened a sail in the midst
the wood, & coasting along the shoar
it, I fished for my Fathers household,
ll we came into Egypt: & for pity sake
gave of my fishing to every stranger
hat I met with, if there were any fo-
einer born, or any sick body, or any aged
erson, I boiled my fish and dressed it
ell according to every mans need, and
arried it to them, comforting them, and
aving compassion with them. And
herefore God made me to catch much
sh in the Sea. For he that giveth his
eighbour, receiveth the things multi-
ied of the Lord. Five years did I fish,
iving to every man that I saw, and
erving all my Fathers house suffici-
ntly: in harvest time I fished, and in
inter time I fed sheep with my bro-
hers. Now will I tell you what I
id, I saw a miserable man in the deep
f winter, & having compassion upon
im, I stole a garment privily out of
my house, and gave it the naked man;
you therefore my Children take pity
ndifferently of all men, and shew mer-
y with the things which the Lord giv-
th you, and deal them abroad to all
men with a good heart, and if he have
ot wherewith to succour the needy

The singular compassion of *Zabulon.*

Note.

Zabulon's mercy in giving food.

A merciful deed. to cloath the naked.

out

out of hand, yet have compassion o
him with inward mercy. I know tha
my hand forstowed not to give to hi
that wanted, and to spend the tim
with him, insomuch that I have wa
ked above seven furlongs with such
one weeping, and my heart yerned u
on him for compassion. You therefo
my children, have earnest and inwar
mercy towards all that are in misery
that God having pity upon you, ma
be merciful to you likewise. For in th
last daies God will send his mercy up
on the earth, & whersoever he findet
inward and hearty mercy, there will h
dwell for look how much mercy ma
sheweth to his neighbour so much will
God shew to him again. Now when we
came down into Egypt, Joseph minded
not our evil dealing with him, but
when he saw me, it made his heart yern
whom look ye upon my children? learn
to forget the harm that is done to you.
Love ye one another, and do not one of
you think upon anothers ill dealing,
for that breaketh unity, and displeaseth
all kindred, & troubleth the mind. For
he that is mindful of harm past, hath
not the bowels of mercy. Mark the
water, and see how it washeth away the

land

Inward compassion wanting ability serveth.

A rare example of a merciful heart.

God dwelleth in a merciful heart.

Joseph rewarded good for evil

He that is mindful of injuries, is not merciful.

d when the ſtones and timber are re-
v'd aſunder. And if a brook be drawn
o many ſtreams, the earth ſucketh it
, and it cometh to nothing: and ſo
ll you, if you be divided among your
ves; therefore divide not your ſelves
o two heads, for all things that
od hath created have but one head a
ce. He hath given a man two ſhoul-
rs, two hands and two feet, but yet
all the members obey one head. I
ow by the writings of my Fathers
at in the laſt daies ye ſhall depart
om the Lord, and be divided in Iſrael,
llowing two Kings, working all a
mminations, and worſhiping all man-
r of Idols, and your enemies ſhall
ke you Priſoners, and you ſhall ſit a-
ong the heathen in all miſery, tribu-
tion and ſorrow of mind: & afterward
u ſhall remember the Lord, & repent,
nd he ſhall turn you again: for he is
erciful and full of compaſſion, and
inketh not upon the lewdneſs of the
ildren of men, becauſe they be fleſh
the ſpirit of Errour beguiles them in
l their doings. After this ſhall God
imſelf raiſe up unto you the light of
ghteouſneſs: and wholſomneſs and
ercy are in his puniſhments. He ſhall

Apt ſimilitudes.

An exhortation to concord.

The end of diſcord is miſery.

redeem

redeem all men from the bondage
Belial, and all the spirits of er
shall be troden down, and he shall tu
all Nations to the following of hi
and ye shall see God in the shape
man; for God hath chosen Jerusale
and God is his name: neverthele
by the wickedness of your words, y
shall provoke him to wrath, and
shall be cast off till the time of fi
finishing. And now my Children
not sad for my death, neither be
out of heart because I leave you.
I shall rise up again among you,
a Captain in the midst of my Tri
among as many as have kept
Law of the Lord, and the Comma
ments of their father Zabulon: B
as for the wicked, God will bring
everlasting fire upon them, and destr
them for ever. I return to my rest,
my fathers have done: now fear y
the Lord your God, with all yo
strength all the daies of your life.
he had spoken these words he fell
sleep, to his singular benefit: and h
sons laid him in a Coffin and carry
him back again into Hebron, and bu
ed him there with his Fathers.

The state of the wicked at the latter day.

The Teſtament of *Dan* made to his Children at his Death, concerning anger and lying.

he Serpent with weapon and Dan *declare,*
he intent of thoſe men that wrathful are.

DAN.

THE Copy of Dan his words, which he spake unto them in his last days; in the hundred five and twentieth year of his life, he called his Tribe unto him, and said,

Heart and outward profession must be consociate. Lies and anger Schoolmasters of evil life. Self-love thinketh himself as good as others. Desire of prerogative enticeth to murther.

Ye Children of Dan hear my sayings, and give heed to the words of your Fathers mouth. I liked in my heart, and shewed in my whole life the thing that is good: for truth joyned with right dealing pleaseth God well. I have hated hurtful things: as lying and anger, because they teach a man all manner of naughtiness. I confess unto you my Children this day, that I was glad in my heart at the death of Joseph, that true and good man; and rejoyced at the selling of him, because our Father loved him more than us. For the spirit of spightfulness and pride said unto me; Thou art his son too, as well as he. And one of the spirits of Belial wrought with me, saying, Take this sword and slay Joseph with it, and when he is dead, thy father shall love thee. This was that spirit of spightfulness which counselled me to devour Joseph,

as the Leopard devoured a kid. But the God of our father Jacob did not put him into my hands, nor suffer me to find him alone, that I might dispatch two Scepters in Israel by committing that wickedness. And now, my children, I tell you of a truth, that unless you keep your selves from the spirit of lying and wrath, and love truth, and long sufferance, ye shall perish. Wrath is blind, my children, and no wrathful man looketh truth in the face, because that although they were his (a) father and mother, yet doth he hold them all his enemies: though he be his brother, yet he (b) knoweth him not: though he be the Lords (c) Prophet, yet obeyeth he him not: though he be (d) a righteous man, yet he regardeth him not: and though he be his (e) friend yet he considereth it not. For the Spirit of wrath beleeteth him with the snares of errour; blinding his natural eyes, and dimming the eyes of his mind by falshood, and giving to him a sight of his own making. And wherein bleareth he his eyes? In hatred of heart; for he giveth him a self-willed heart against his brother to spight him, and envy him. My Sons, wrath is mischievous; for it be-

Man purposeth, but God disposeth.

A wrathful man lively described.

a He accounteth his parents as enemies.
b He knoweth not his brother.
c He obeyeth not the Minister.
d He regardeth not the righteous.
e He considereth not his friend.

The properties of wrath.

cometh a Soul to the Soul, and ſubdueth the body to it ſelf by overm aſtering the ſoul, and giveth power to the body to worꝛk all wickedneſs. And when the ſoul hath wꝛought, it juſtifieth the thing done, becauſe it ſeeth not.

A wrathful man worketh three waies. 1. By ſervants. 2. By riches. 3. By himſelf.

Therefoꝛe he that is wꝛathful, if he be a man of might, had treble power in his anger. One, thꝛough the help and furtherance of his Servants; Another, of his riches, where thꝛough he perſwadeth and overcometh his unrighteouſneſs: and a third, of the nature of his own body; which of it ſelf woꝛketh evil. And though he that is angꝛy be a poꝛ man, yet hath he his natural power doubled. Foꝛ the ſaid ſpirit doth alwaies further his wickedneſs, by cauſing his deeds to be matched with lying. Wherefoꝛe conſider the power of wꝛath how vain it is. Foꝛ he is in bitter ſpeech, and walketh at Satans right hand that his deeds may be wꝛought in untruſtineſs and lying. Foꝛ Satan doth firſt of all ſting him by ſpeech, and when he hath once pꝛicked him foꝛward, he ſtrengtheneth him by deeds, and troubleth his underſtanding with bitter nips and loſſes, and ſo pꝛovoketh his mind to excel-

Two inſtruments of wrath, bitter ſpeech; violent hands.

ſiv

sive wrath. Therefore when any man speaketh against you, be not moved to anger: & if he praise you as good men, be not puffed up, nor changed into voluptuousness and fierceness of countenance; for when a man heareth a thing that disliketh him, first, it tickleth him, and stingeth his mind, so that he thinks he hath just cause to be angry. Now therefore my children, if ye fall into any loss and hindrance, be not out of patience; for the spirit of impatience maketh men to lust for the thing that is forgone, and to be angry for the want of it: Bear your losses willingly, and be not out of quiet for it; for unquietness engendreth anger and untruth: and it is evil to have a double face. Anger and untruth talk one to another, to trouble the understanding. And when the mind is cumbred with disdain, the Lord departeth from it, and Belial getteth the dominion of it. Therefore my children keep the Lords Commandments and Laws, eschew untruth and hate it, that the Lord may dwell in you, and Belial flie from you. Speak every of you the truth to his neighbour, that ye fall not willingly into incumbrance, and so shall ye be in

Remedy against wrath is forbearing of words.

The effect of impatience.

quiet, and ye shall have the God of peace, War shall not prevail against you. Love the Lord all your life long, and love ye one another with soothfast heart. For I am sure that in the latter days ye shall depart from the Lord and walk in naughtiness, working the abominations of the Gentiles; and haunting wicked women in all lewdness, by the working of deceitful spirits in you. For I have read in Enoch that Satan is your prince and that all the spirits of fornication and pride shall ply themselves in laying snares for the children of Dan, to make them sin before the Lord. But my children stick ye unto Levi, and look upon them in all things. The children of Juda shall snatch away other mens goods like Lions through covetousness. For this cause shall ye be led away with them into captivity, and there receive all the plagues of Egypt, and all the malice of the heathen: whereupon ye shall return to the Lord, and obtain mercy, and he shall bring you into his holy place, and proclaim peace to you. The Lords saving health shall spring up unto you out of the Tribes of Juda and Levi. He shall make War against Belial,

He prophesieth their wickedness.

A note for covetousness. Repentance obtaineth mercy. A prophecy of Christ his humanity. Christ lively described.

and

and give our young men the victory in revengement. He shall deliver the imprisoned souls of the Saints from Belial, and turn your unbelieving heart to the Lord, and give everlasting peace to such as call upon him. The Saints shall rest in him, and the righteous shall rejoyce in the new Jerusalem, which shall Glorifie GOD for ever. Jerusalem shall no more be wasted, nor Israel led into captivity, because the Lord shall be conversant among men in the midst of it, and the holy one of Israel shall reign over you in lowliness and poverty, and he that believeth in him, shall certainly reign in Heaven. Now my children fear the Lord, and beware of Satan and his spirits. And draw near to God, and to the Angel that excuseth you, for he is the Mediator between God and man, to set peace in Israel. He shall stand against the Kingdom of the enemy, and therefore will the enemy labour to overthrow all that call upon the Lord: for he knoweth that whensoever Israel decayeth then shall his enemies kingdom come to an end. But the said Angel shall strengthen Israel, that he come not to an evil end, At that time shall Israel depart

Christ our Mediator.

Christ assisteth us in all temptations.

depart from iniquity, and the Lord ſhall viſit ſuch as do his willin all places of Iſrael, and among the heathen his name ſhall be, The Saviour. Therefore my Children, keep your ſelves from all noiſome dealing, and put from you wrath, and all untruth: Love truth and mildneſs, and look what you have heard of your father, deliver it over to your children, that the Father of Nations may receive you. For he was ſoothfaſt, long ſuffering, meek, lowly, and a Teacher of Gods law by his own works. Therefore depart from all unrighteouſneſs, that ye may ſtick to the righteouſneſs of the Lords Law, and bury ye me by my Fathers. In laying theſe things he kiſſed them and ſlept the ſleep of the world. And his Sons, buried him, laying his bones by Abraham, Iſaac, and Jacob. And like as Dan had propheſied to them, that they ſhould one day neglect Gods Law, and eſtrange themſelves from the offſpring and native Country of Iſrael, ſo came it to paſs.

The Teſtament of *Nepthalim*, made to his Children at his death concerning goodneſs.

Run Nepthalims *race, but run apace,*
Embrace his goodneſs and truſtineſs.
If your ſtate you ſee ſervants to be,
Then God will you bleſs, and give ſucceſs.

The

NEPTHALIM.

THE Copy of Nepthalim's Tes
ment concerning the thin
which he discoursed at the end
his time, in the hundred and two
thirtieth year of his life. At the com
of his Children together, in the seven
month, the fourth day of the month,
being yet in good health, commanded
sumptuous feast, and great cheer to
prepared. When he awoke in the mo
ing from sleep, because he was even
deaths door, he praised the Lord that h
strengthned him, and began to speak
his children in this wise.

My children give ear to Nepthali
hearken to your fathers words: I w
born of Bilha, and because Rachel de
craftily in putting Bilha to Jacob in h
own stead, and Bilha was delivered
me in Rachels lap; therefore was
called Nepthalim. And Rachel lo
me, because I was born on her lap, a
she kissed me when I was a little c
saying, God let me see a brother
thine out of mine own womb a
thee. By reason whereof, Joseph w
like to me in all things according

His birth. Why he was called *Nepthalim*. Why *Joseph* was like *Nepthalim*.

Rach

achels request. Now my mother Bilha
as the daughter of Rotheus, the bro-
her of Debora Rebecka's Nurse, and
as born the self-same day that Rachel
as born: for Rotheus was a Chaldean
f Abraham's kindred, a worshipper of
OD, free born, and a noble man.
owbeit for as much as he was taken
isoner, Laban bought him and marri-
him to a bond-woman of his, called
ve, who brought him forth a son,
hom he named Zeliphas, after the
ame of the Castle wherein he was
ken. Afterward she bare Bilha cal-
g her, her new hasty daughter, be-
ule she was fond of the Dug as soon
s she was born. And because I was
s swift of foot as a Stag, my father
cob appointed me to run of all mes-
ges and errands, and blessed me by
e name of Stag. For as the Potter
noweth what his vessel shall contain,
nd tempereth his quantity of Clay
ereafter: so the Lord maketh a mans
dy proportionable to the spirit that
e will put into it, and fitteth the spirit
the ability of the body, so as there
no inequality or odds betwixt
em: for all the Lords creatures are
ade by weight, measure and rule.

His family.

The swiftness of *Neptha'im.* Gen. 49.

God his wisdom in creating us, lively set forth.

And

And as the Potter knoweth the use
every of them to what things they
meetest; so the Lord knoweth the bod
how far forth it is fit for goodness, a
when it beginneth in evil. For there
not any creature, reasonable, nor u
reasonable, which the Lord knowe
not; for he hath created all men af
his own Image: & as mans streng
is, so is his work: as is his will, so
his work: as is his forecast, so is h
doing: as is his heart, so is his mou
as is his eye, so is his sleep: and as
his mind, so is his talk, either of t
Law of the Lord, or of the Law of B
lial. And look what diversity is b
tween light and darkness, or betwe
sight and hearing, the same diversi
is there in man and woman. Neith
is it to be said, that there is any bett
ness in any thing, either of the face,
of other like things. For God ha
made all things good in their order
degree; he hath set the five wits in t
head, and knit the head to the neck, a
covered it with hair for his glor
Moreover, he hath assigned the heart
wisdom, the belly to the avoidance
the stomach, the breast to health, the l
ver to anger, the gall to bitterness, t

splet

een to laughter, the kidnies to craf-
ess, the loins to strength, the ribs to
mliness, the seed to lustiness, and so
th. So my children, do all things in
der, and in the fear of God, neither do
any thing disorderly in scorn, or out
due season. For thou canst not com-
and the eye to hear, neither canst
ou do the works of light in dark-
ss. Therefore haste you not to mar
ur doings through covetousness, or
beguile your own souls with fond
lk. For by holding your peace with a
an heart, ye shall be able to keep the
ill of God, and to cast away the will
the devil: the Sun, Moon and Stars
eak not their order, neither break
u Gods Law in the order of your
ings. The Gentiles by going astray,
nd by forsaking the Lord, have chan-
d their order, and followed stocks and
ones, and spirits of errour. But do
u not so (my children:) know ye that
our only one God is the Lord in the
kies, on the earth, in the sea, and of all
eatures, for he is the maker of them;
nd be not like Sodom, which altereth
e order of her nature; likewise the
aters altered the order of their na-
ure; and they whom God cursed in
the

All things most be done in time and order. Ther eason

the flood, making the earth desola
and fruitless for their sakes: My ch
dren, I say these things becaus
have read in the holy writings
Enoch, that you also shall depart fro
the Lord, and walk in all the wicke
ness of Sodom, and the Lord shall bri
thraldom upon you, so as you sha
serve your enemies, and be pinch
with all manner of tribulation an
pain till God consume you every one
and when ye be made few and smo
ye shall turn again, & know the Lo
your God, and he shall bring you aga
into your own Land, according to hi
manifold mercy. And it shall come t
pass, that when they shall be come in
to the Country of their fathers, the
shall forget the Lord again, and dea
wickedly, so as the Lord shall scatte
them all over the face of the whol
earth, till in the mercy of the Lord, com
a man that poureth out mercy an
righteousness upon all men both fa
and near. For in the xl. year of m
life upon mount Olivet, toward th
east side of Jerusalem, I saw the Sun
and Moon stand still, and behold Isa
my fathers father said to us, come hi
ther apace and every one of you take
hold

Nepthalim propheci-eth the misery of his chil-dren.

A vision

ld according to his strength, for the
un and Moon may be caught. And
came running all together, and Le-
caught hold of the Sun, and Juda
mping up caught hold of the Moon,
d were both of them lifted up with
em. And when as Levi became as
e Sun, a certain young man delive-
d him twelve boughs of Palm-tree
d Juda shined as the Moon, & twelve
ams or rays were under his feet,
d Levi and Juda running together,
held one another. And behold there
as a Bull upon earth that had
eat horns, and Eagles wings upon
s back, and we would have caught
m, but we could not; for Joseph step-
ng before us, caught him, and mount-
aloft upon him. And behold, there
peared into us an holy writing, say-
g; The Assyrians, Medes, Elamites, Gi-
hites, Chaldees, and Syrians shall hold
e Scepter of Israel in the aldom: And
gain, a seven months after, I saw our
ther Jacob standing in the Sea of
mma, and us his sons with him: and
hold there came a ship sailing by,
ll of dried flesh, without Mariner or
ilot. Upon the ship was written Ja-
b, and our father, said to us, Let us

go

go to our ship, when we were within
there arose a sore tempest, and a migh
gale of wind, and our father who he
the stern, slew away from us, and the
we being tossed with a storm were ca
ried into the Sea, and our ship wa
filled with water, and weather beate
and torn on all sides. Then Joseph fle
out of the boat, & we all were divide
upon twelve boards, and Levi, and Jud
was among us; so were we scattere
on all coasts, and Levi being clad i
sackcloath, prayed unto the Lord for u
all. As soon as the tempest was allay
ed, the ship came quickly to land, an
behold our Father Jacob came, and w
rejoyced all together with one mind.
told my Father these two dreams, an
he said to me these things must be fu
filled in their time, and Israel must in
dure many things. Then said he furthe
to me, I believe that Joseph is alive
for I see that the Lord doth alwaies
number him with us. And he said, thou
livest my son Joseph, but yet I see the
not, neither seest thou Jacob that bega
thee, truly he made us to weep at thes
words of his, and my bowels glowe
within me, to bewray unto him tha
Joseph was sold, but I was afraid o
my

Remorse of Conscience moveth open confession.

my brothers. Behold my sons, I have shewed you the last times, and all things that shall be done in Israel. You therefore command your children to be helpful unto Levi and Juda. For by Juda shall health and welfare spring up unto Israel, and in him shall Jacob be blessed. For by his Scepter shall God appear and dwell among men upon earth, to save the flock of Israel, and to gather the righteous from among the heathen. My children, if you do well, both men and Angels shall praise and bless you, and God shall be glorified by you among the Gentiles, the Devil shall flee from you, the Beasts shall stand in awe of you, and the Angels shall receive you; for like as if a man bring up his Children well, the Child giveth and endeavoureth alwaies to be mindful and thankful: So of good works, there is a good remembrance with God. But as for him that doth not good, him shall men and Angels curse, and God shall be dishonoured through him among the Gentiles, and the Devil shall possess him as a peculiar Vessel and Instrument, and all beasts shall overmaster him, and the Lord shall hate him. For the Command-

By doing well, God is glorified, men blessed, and the Devil vanquished.

ments of the Law are of two sorts, and are fulfilled in work. For there is a time for a man to company with his Wife, and a time to forbear her, that he may give himself to prayer. There are two Commandments which breed sin except they be done in their due order, and so it is in the rest of the Commandments. Therefore be ye wise and skilful in the Lord, knowing the order of his Commandments and the Laws of all things, that God may love you. Having commanded them many other such things, he prayed them to convey his bones to Hebron, and to bury him by his Fathers. And so eating and drinking with a merry heart, he covered his face and died. And Nephthalims Children did all things according as their Father had commanded them.

The

The Teſtament of *Gad*, made to his Children at his death concerning Hatred.

You that excel in Martial Feate,
Lo Gad, but GOD obey:
Leſt in Gads wrath, you God offend,
And loſe your hoped prey.

ments of the Law are of two sorts, and are fulfilled in Work. For there is a time for a man to company with his Wife, and a time to forbear her, that he may give himself to prayer. There are two Commandments which breed sin except they be done in their due order, and so it is in the rest of the Commandments. Therefore be ye wise and skilful in the Lord, knowing the order of his Commandments and the Laws of all things, that God may love you. Having commanded them many other such things, he prayed them to convey his bones to Hebron, and to bury him by his Fathers. And so eating and drinking with a merry heart, he covered his face and died. And Nepthalims Children did all things according as their Father had commanded them.

The

The Testament of *Gad*, made to his Children at his death concerning Hatred.

You that excell in Martial Feate,
Lo Gad, but GOD obey:
Lest in Gads wrath, you God offend,
And lose your hoped prey.

The Testament of
GAD.

THE Copy of Gad's Testament, and of the things that he spake to his Children, in the hundred and seventh year of his life, saying, I was Jacob's seventh son, and skilful and strong in keeping of Sheep. I kept the flocks by night, and when there came any Lion, Leopard, Wolf, Bear, or other wild Beast upon our cattle, I ran to it, and killed it. Joseph also did feed sheep with us about thirty days, who being tender, fell sick by reason of overmuch heat, and went home to Hebron, to his Father, whom he lodged by himself because he loved him. And Joseph told our Father that the sons of Bilha wasted his goods at Zilpha, and made havock of them without the knowledge of Juda and Reuben. For he knew that I had rescued a Lamb out of a Bears mouth, & killed the Bear, and that because the lamb could not live, which (thing grieved me) we killed it also, and eat it. He told our Father of it, and our brothers were greatly discontented with his doing, even to the day that he was sold into Egypt, and the spirit of hatred was in me, insomuch as I could not

Gad a good and valiant Shepherd.

not find in my heart to hear Joseph speak, or to see him, because he had rebuked us openly, for eating the lamb without Juda. To be short, he made our father believe whatsoever he told him. But now I acknowledge my sin, my Children, that I was often in mind to have killed him; for I hated him from my heart, and I was utterly without compassion towards him, and the cause of this my great hatred towards him, was his dreams; Therefore I would have devoured him, as an Ox eateth up grass from the earth. And for that cause I and Juda sold him to the Ishmaelites for 20 gilderness, of the which we kept away ten privily, and shewed the other 20 to our brethren. And so covetousness perswaded me to wish his death. But the God of our Fathers delivered him out of my hands, to the intent I should not do such wickedness in Israel; & now my children give ear to the words of truth, that ye may live righteously, and keep the Law of the highest, and not go astray through the spirit of hatred; for that is evil in all mens doings. Whatsoever another man doth, that doth the hater misslike and abhor. If one keep the Law of the Lord, he praiseth it not: If

Gad hated *Joseph* for his complaining to his Father.

2. For his Dream.

one fear the Lord and deal righteously, him he loveth not, but dispraiseth the truth, he envieth him that ordereth his waies aright, he embraceth back-biting, he loveth scornfulness; and because that hatred hath blinded his mind, he doth to his neighbors, as we did to Joseph; therefore my Children keep your selves from hatred, because it committeth wickedness even against the Lord; for it will not hear the words of Gods Commandment, concerning the loving of a mans neighbour, but sinneth spightfully against God. If a brother offend, by and by it blazeth him abroad, and is hasty to have him condemned & killed or punished for his offence. And if the offender be a servant or bondman, it accuseth him to his master, and deviseth all means that may be to persecute him, and to put him to death if it be possible; for hatred worketh with spightfulness, and is alway sorry to hear or see men go forward, or prosper in well doing. For one as love beareth good will even to the dead, and wisheth them alive, and would (if it were possible) stay them from death which are condemned to dye; So hatred seeketh to slay the living, & deemeth them unworthy of life which have

offended

offended never to lightly. For the spirit of hatred doth through ranker & frowardnes of heart, work jointly with Satan in all things, even to the death & destruction of men. But the spirit of love doth through long sufferance work with Gods Law to the welfare of men. Hatred is evil, because it abideth with ping, speaking continually against the truth, making a great ado of small matters, overshadowing the light with darknes, counting sweet to be sower, teaching slanderousnes, war, wrong, & abundance of all mischief, and finally filling the heart with devilish poyson. My children, I speak these things upon experience, to the intent you should eschew hatred, & stick to godly love. Righteousnes driveth out hatred, & sinfulnes killeth it; for a righteous & a lowly person is ashamed to do wrong, not for fear of rebuke, but for conscience sake, because God seeth his intent; he backbiteth no man, because the fear of the highest overcometh hatred; for the fear of the Lord offendeth not, neither will do any man wrong, no not even in thought. At length I came to the knowledge of these things, when I had repented me of my dealings towards Joseph. For the

The property of Hatred.

A righteous man described

true repentance that is according to Gods Will, mortifieth a man to obedience, chaseth away darkness, enlightneth the eyes, giveth knowledge to the mind, and leadeth the soul to salvation. And whatsoever men know not of themselves, that doth repentance teach them. For it brought upon me the pain of the heart; and if my Father Jacob's prayers had not been, surely I had died out of hand, For look wherein a man sinneth, by the same he is punished. Forasmuch therefore as my heart was merciless toward Joseph, I suffered Gods rigorous justice in my heart by the space of xi. months, that the time of my punishment might fall out even with the time that I urged the selling of Joseph. Now therefore my children each of you love his brothers, and put away hatred from your hearts, loving one another in deed, word, & thought of mind. For before my Fathers face I spake mildly of Joseph, but behind his back, the spirit of hatred darkned my understanding, & tempted my mind to kill him. Wherefore love ye one another heartily: and if any of you offend other, tell him of it gently, driving out the poison of hatred, & fostering no deceit

Love consisteth in deed, in word, and mind.

in

heart. And if the offender confels it, be lorry, forgive it him: and if he deny strive not with him, leſt he fall to wearing, & ſo ſin double. Let no ſtranger hear you uttering one anothers ſecrets in variance, leſt he turn to be your ill willer, & work ſome great miſchief againſt you: For he will talk miſerably with thee, & undermine thee do thee a ſhrewd turn, taking his miſon at thine own hand. Therefore if deny it, and be aſhamed of it, & hold is peace when he is rebuked, draw im not out, for in denying he repenth him, ſo as he will no more offend ee, but honour thee, & fear thee, & be quiet. But if he be unſhamefaced, & ide by his naughtineſs, then refer the vengment of it to God with all thy art. If another man proſper more an thou, be not grieved at it, but pray him that he may have perfect properity. For peradventure, it may be to our own benefit. And if he be exalted more and more envy him not, but remember that all fleſh ſhall die, and raiſe God for it, who giveth good and profitable things to all men. Seek the Lords judgments, & ſo thy mind ſhall t him alone and be in quiet. Now if a man

Envy no mans Proſperity. It may be perchance our profit.

man be enriched by evil means, as Esau my fathers brother was, envy him not: for in so doing ye controul the Lord who either taketh away his benefits from the wicked, or leaveth them still to the repentant, or else reserveth them in the unrepentant, to their endless punishment: For the poor man having sufficient of all things, giveth thanks unto the Lord, and is enriched of all men, because men wish him no harm. Therefore my Children away with hatred out of your hearts, and love one another with a right meaning mind. Also will you your children to honour Levi and Juda: for out of them shall the Lord make the Saviour of Israel to come: I know that in the end your Children shall depart from them, and walk in all manner of mischief, naughtiness and corruption, before the Lord. And after a little pausing, he said again: My Sons, hear me your Father, bury me by my Fathers: And so plucking up his feet, he slept in peace: and after five years, they carried him thence, and laid him with his Fathers in Hebron.

A poor man how he is rich.

A Prophesie of Christ.

The Testament of *Aser*, made to his Children at his death, concerning Two Faces, of Vice and Virtue.

Two wayes, saith Aser, *are prepar'd,*
for men, the one for joy,
the last for death. The first is best,
but this breeds, sore annoy.

The

THE copy of Aſer his Teſtament, & the things that he ſpake to his ch dren in the 110 year of his life, ben ſtill in health he ſaid unto them: Ye ch dren of Aſer, hearken unto your Fathe & I will ſhew you all things that a right before the Lord. The Lord ha given two waies unto the ſons of me two minds, two doings, two places, two ends; & therefore all ways may one, yea, though they be contraries, a are the ways of good & evil. Alſo ther are two minds in our breaſts, which d move us either to honeſty or diſhoneſt Therefore if a man be led to goodnes all his doings are occupied about rig teouſneſs, & if that he do any thing miſs, by & by he repenteth him, for in a much as his mind is bent unto right ouſneſs, he putteth away naughtineſs, out of hand amendeth his miſdeeds, & correcteth the corruptions of his mind But if his mind incline unto evil, a his doings tend unto naughtineſs, i ſo much that he thruſteth away th good and taketh unto him the bad, be cauſe he is under the dominion of Beli al & if he do any good thing, he turnet th

Two waies for a man to walk in.

Two minds in a man, of good and of evil.

he ſame unto evil. For if he begin to do
ny good, he bringeth the end of his do-
ng to an evil work, becauſe the trea-
ure of his heart is infected with the
enome of a deviliſh and miſchievous
pirit, and therefore the evil overmaſte-
eth the good in his mind, & bringeth
e end of the thing to naughtineſs.
ome man ſheweth compaſſion upon
im that ſerveth his turn in naughti-
eſs, that man hath 2 faces, & that deed
his is ſtark lewdneſs. Another man
veth ungraciouſneſs, and he is lewd
kewiſe: and although he could find in
is heart to die for the compaſſion of his
vil, yet it is manifeſt that he is dou-
e-faced, and his doing is altogether
ark naught. For his love being but
wdneſs, doth as it were cloak his e-
il with a good name; whereas the
ift of his doings tendeth unto a wick-
d end. Another he alſo doth oppreſ-
ong, pilleth, & polleth, is covetous, & The co-
itieth not the poor. He alſo hath a vetous
ouble face, & all this is ſtark naught, mans
r in being niggardly towards his wicked-
eighbour, he provoketh Gods wrath, & neſs de-
nieth the higheſt, in not pitying the ſcribed.
oor. He deſpiſeth & ſpighteth the Lord
hich is the commander of the law, he

Diverſe ſorts of double faces.

ſuffereth

suffereth not the poor to rest, he defileth his own soul to make his body gay, killeth many & pitieth few; this is right part of a double-faced person. Another committeth whoredom and fornication, or vexeth many men pittiously with his power & riches, & yet abstaineth from meats: his fault is naught, for he doeth the commandments with an evil conscience, and that is a double-faced dealing, which is altogether naught. Such manner of folk are right swine & hares: for they seem to be half clean: but in every deed they be utterly unclean. Now therefore, my children, become not like them, neither bear ye in one hood two faces, the one of goodness, & the other of naughtiness, but stick all only unto goodness: for in goodness doth God rest & men like well of it: shun naughtiness and kill the Devil in your good works: for they that are double-faced serve not God, but their own lusts, because they seek to please Belial, and such as are like themselves. Now, though plain dealing men, & such as pretend but one face are taken for offenders at the hands of such as bear two faces, yet are they righteous before God. For many in killing wicked persons, do two works at once

God abideth with the plain-dealer.

The preposterous judgment of the world makes not good or bad.

te: namely good by evil: but indeed the
hole work is good, because that he which
ly rooted out the evil hath destroyed it.
ome man hating his neighbor, unmer-
fully blameth him for his advoutry, or
eft, such a one is double-fac'd, but yet is
s whole work good, because he follow-
the Lords example, not respecting
hat seemeth good when it is evil indeed.
nother will not make merry with Har-
ts, lest he should be stained by them, &
file his own soul. This man also is dou-
e-fac'd, but yet is all his doings good:
he is like a Roe or a Stag, which in a
mmon wild herd seem to be unclean, &
t are altogether clean, because he walk-
h in the zeal of the Lord, shunning & ha-
ng those whom God willeth to be shun-
d in his Commandments, & so killeth
e evil with well doing. See therefore
y sons, how there are two in all things,
e against the other, & the one hidden un-
r the other. Death succeedeth to life
ame to glory, night to day, & darkness
nto light. All righteous things are un-
r life & light; therefore doth eternal life
vermaster death. It is not to be said, that
uth is untruth, righteousness, unrighte-
sness, or right, wrong, because that as
l things are under God, so all truth is

Other kinds of double faced men.

under

After his righteous living.

under light. I have practised all th things in my life, & not strayed from truth of the Lord, but sought out the co mandments of the Highest, to the ut most of my power, and walked with face in goodnes. Take heed therefore children, to the Lords Commandment follow the truth with one single face. they that are double faced, shall be dou punished. The spirit of errour hateth man that fighteth against it. Keep Law of the Lord, & regard not evil th seemeth good, but have an eye to the th that is good indeed, & keep the same, turning to the Lord, in all his comma ments, and resting upon him: for the en whereat men do aim, do shew their ri teousnes; And know the Angels of Lord from the Angels of Satan. For you cleave to wicked spirits, your sou shall be tormented of the wicked Spi whom ye serve in wicked lusts & work But if ye quietly & thearfully acquai your selves with the Angel of peace, shall comfort you in your life-time. My Children, become not like the Sodomite which knew not the Angel and perish for ever. For I am sure that you shall fa and be delivered into the hands of yo enemies, your Land shall be laid wast,

Double faced double punished.

you

our selves shall be scattered into the 4 corners of the earth, and be despised as unprofitable water in your dispersing abroad: until the Highest do visit the earth, eating & drinking as a man, with men, & breaking the Serpents head in pieces without noise. He shall save Israel & all the heathen by water, being God hidden in man. Therefore tell your Children these things that they neglect not Gods Law written in the Tables of heaven. For the time will come that they shall give no credit to the Law of the Lord, & now falling unto naughtiness, shall deal wickedly against God, giving no heed to his Law, but unto mens commandments. For this cause shall ye be scattered abroad, as my Brothers Gad & Dan, which were not acquainted with their own Country, Tribe and Tongue. Nevertheless the Lord shall gather you together again in faith, for the hope of his mercy, for Abraham, Isaac and Jacob's sake. When he had so said, he commanded them to bury him in Hebron. And he dyed, sleeping a good sleep: and afterward his Sons doing as he had willed them, carried him back, and buried him with his Fathers.

A Prophecy of Christ his humanity.

The Teſtament of *Joſeph*, made to his Children at his death concerning Chaſtity and Patience.

Let Joſeph *teach thee,*
Love and chaſtity.
So ſhalt thou have
A long bleſſed life,
Void of all ſtrife,
Even to thy grave

The Testament of JOSEPH.

My sons and my brethren, hear ye Ioseph the well-beloved of Israel. My children hear your father: I have known in my life envy and death, with the which my brethren would have destroyed me. For they hated me, and God loved me: they would have killed me, & the God of my fathers kept me; they put me into a pit, and the most high brought me out again; I was sold as a bondman, and the Lord made me free, & his strong hand helped me: I was kept in hunger, & the Lord himself nourished me: I was left alone, and the Lord visited me: I was in prison, and the Saviour made me glad: I was fastened in Chains, and the Lord unbound me; he pleaded my cause in the accusations of the Egyptians; and not only delivered me from Envy and Deceit, but also exalted me, insomuch that Putiphar, chief Steward of Pharaoh's house did lend me lodging, where I was in jeopardy of my life, by reason of a shameless woman which inticed me to do naughtiness with her, through the flame of voluptuousness burning about her breast. I

Joseph's afflictions.

God helpeth in distress.

was cast in prison for her. I was beaten and mocked for her, yet the Lord caused the keeper of the Prison to be moved with mercy towards me. He forsaketh not them that fear him, neither in darkness, neither in bonds, neither in tribulations or necessities God is not ashamed as men, neither dreadeth he as men, neither speaketh or shrinketh he for fear, as earthly men. He is present in all places, and in their most grievous sorrows he comforteth his. He goeth away for a season, to try the thoughts of their mind. He found me trusty in ten temptations, and in every one I was constant, and preserved. For sufferance is a great medicine, and causeth much goodness. How often did the Egyptian threaten my death? How often was I punished, and yet the woman called me again? How often did she threaten me to die because I would not have to do with her? she said unto me, thou shalt have governance of me, and all that be mine, if thou wilt give thy self unto me, and obey my desire, and thou shalt be Lord over us. But I remembred the words of my Father Jacob, and entring into my chamber, made,

God never forsaketh his.

Joseph constant in temptations.

Sufferance What it is

A present medicine in temptation.

made my prayer to the Lord, and fasted seven daies: Yet I appeared unto the Egyptian, in the self same estate of body, as if I had lived in pleasures and delights. For they that fast for God, receive beauty of face. When I had wine given unto me, I drank none, and fasting three daies, I took my meat daily, and gave it to the sick and needy, and early I awaked unto the Lord, and wept for Mempitica the Egyptian, because she was evermore troubling of me. She came unto me in the night, as though she would have visited me. And first, truly, because she had never a Son, until which time she feigned to take me as her Son. And I prayed to God to send her a Son, until which time she embraced me, as though I had been her son, and I perceived not the cause. And for a conclusion, she drew me to have done fornication with her: and I remembring my self, was sorrowful to the death. And when she was gone out, I came to my self and sorrowed many daies: For I perceived her deceit and error. And I spake unto her the words of the most high God, if peradventure she might be turned away from her pernicious concupiscence, My-

Not from meat, but from wanton fare.

A crafty practice of a woman.

ny times as to a holy man she spake
Flattery the Devils sweet bait. flattering words to me, not without de-
ceit, lauding my chastity before her hus-
band, which would utterly have de-
stroyed me: both manifestly and se-
cretly she said unto me: Fear not my hus-
band; for he is perswaded of thy chasti-
ty. For if so be that any man shewed
A token of a zealous heart. him of thee & me, he would not believe
it. For because of this thing, I cove-
red me with sackcloath, and laid me flat
upon the earth and prayed unto Al-
mighty God that he would deliver me
from this Woman of Egypt. When she
could do nothing this way, she came un-
to me again armed with of her reasons
Hypocrites of all Religions for lucre. that is to say, that she would fain learn
the Word of God of me, and began to
speak after this manner: If thou will
have me to forsake mine Idols, follow
my desire, and I will perswade my
Husband the Egyptian to go from his
Idolatry, and we shall walk in thy
Double minded men God abhorreth. Law of thy God. I made answer to
these things: GOD will have none to
worship him with uncleanness, neither
hath he any pleasure in adulterers: and
she held her peace, desiring to fulfil her
concupiscence. And I fasted and pray-
ed, that God might deliver me from
her

her: again at another time, she said unto me: If thou wilt not do adultery with me I will kill my Prince, and so by the law, I shall take thee to my Husband. When I heard that, I rent my garment, and said: woman I pray thee, be ashamed of these things before God, and fear God, and do thou not such an abominable thing: neither despair utterly, that thou drown not thy self in thine own evil: for if thou go about, I shall utter and declare the thoughts of thine iniquity. She fearing these things, prayed me that I would not bewray her naughtiness, and so departed. Be again, she went about to beguile me with gifts, sending unto me all things that men have need of, and she sent me meat strewed about with Inchantment. And as the Eunuch brought it in, I beheld and saw a terrible fellow giving me a sword with the dish, and I perceived that she went about to deceive me, And when he was gone I wept, & touched not that meat, nor any other of her sending, for a good while after. A day after that she came to me, & said: What is the matter that thou hast not eaten of the meat? And I said unto her, because thou hast poisoned

Note the fruit of lust.

Joseph did first admonish, & not proclaim.

it. Therefore thou shalt know that I will not come unto Idols, but only unto God. Now understand therefore that the God of my father, by his Angel hath shewed thy mischief unto me, & I have kept the meat to thy shame, if perchance thou mightest repent, or learn that the malice of wicked doers prevaileth not against them that worship the Lord in chastity. And I took and did eat before her, saying: The God of my fathers, & the Angel of Abraham shall be with me: & then she fell down at my feet, & wept. Then lifting her up I exhorted her many waies, & she promised unto me that she would never do such iniquity after that day. Yet because her heart was mourning, and did burn towards me in Adultery, with sighs coming from the depth of her stomach, she cast down her countenance. The Egyptian her husband perceiving her, said, Wherefore holdest thou down thy face? She answered, I am even sorrowful at the heart, and he comforted her that was not sick: yet again she entred in to me (her Husband being without) and said: I am strangled or choaked; either I will break my neck, or else drown my self, without thou wilt obey me. And perceiving that

The Name of God, & fear of infamy, pricketh the conscience. Note this.

The spirit of Belial troubled & vexed her
in- I prayed unto the Lord my God, & said
hat thus: Wherefore art thou vexed & trou-
at bled, all blind in sin? Remember thy
ve self; for if thou do kill thy self the Con-
ne cubine of thy Husband called Secon, en-
the vying thee, shall beat thy Children & de-
not stroy the memory of thee from off the
in earth; and she said unto me: Have done,
or have done; I perceive that yet thou hast
, some care for me; I have even enough
ne; that thou defendest my life and my chil-
pr dren. I have good hope in time to
na come that I shall obtain my wished de-
hat sire. And she perceived not, that for the
te love of my Lord God I said so, and not
as for her sake. Whatsoever he be that fol-
in lowerh the concupiscence of his most fil-
the thy & pernicious desire, is made servant
he unto the same, as this woman was: &
ra if he hear any good thing in the passion
cl wherein he is overcome, he drawerh the
ame to his pernicious or filthy desire.
he I say unto you my Sons, that it was
a about six of the clock when she went
n from me, and I fell upon my knees,
g praying to God all that day, with the
n night following, & about the break of
o the day I rose weeping, that I might
a once be delivered from this Egyptian
t woman.

A remedy against temptation.

woman Finally she caught me fast by the garment, drawing me to have gone to bed with her. Then perceiving that she waxed mad, and that violently, and with strength she held my cloaths, I left my cloaths slip from me, & fled away.

Then she complained to her husband of me, which put me in prison in the Kings House. The day following after I was sore beaten and cast in prison. And when I lay bound in fetters, this Egyptian woman waxed sick for sorrow, and hearkened how I lauded God, being in a house of Darkness. For I rejoycing with a glad voice, glorified my God, only, that by such occasion I was delivered from the Egyptian woman. Yet she left not to stand hearkening, and said, Have done, and take the offer which I put unto thee, and fulfil my desire, and I will deliver thee from thy bond, and bring the out from the darkness; but all that could perswade me nothing, insomuch that in thought I was not inclin'd to any desire of her. For God loveth him better which falleth in chastity, being in a Prison of darkness, then him which taketh his pleasure with voluptuousness in a chamber of honor & riches. For if a man live in chastity, and

Mote a subtil Woman.

Joseph's singular Chastity.

desire

desire glory (if God perceive it to be expedient for him) he giveth it unto him as he hath done unto me. Many times as though she had been sick, she descended unto me unlooked for, and heard the voice of my praying, and stood the more still. But when I heard her sigh, I held my peace; for in her house she stripped her self naked, breasts, legs and arms, whereby she might have kindled me into the love of her. For she was very fair, and gloriously adorned to have deceived me, but God kept me from her works. Therefore my Sons, behold what sufferance with prayer & fasting doth. And therefore if you love soberness & chastity in sufferance & humility of the heart, the Lord shall dwell in you; for he loveth sobriety: and when the most High doth dwell in a man, although he chance to fall into envy or into bondage, or slander, the Lord which dwelleth in him, will for his chastity not only deliver him, but also exalt him, & glorifie him, as he hath done me; for he is always with him in word, in deed, and thought.

A property of a Harlot.

The commodity of prayer and sufferance.

My Children ye know well how my Father did love me, and yet I was never the prouder thereof in my heart. For though I was a child, I had ever

Joseph's lowliness in prosperity.

the

the fear of God in my mind. When I grew unto age I moderated my self, honoured my brethren whom I feared, I held my peace when I was sold, because I would not have the Ishmaelites to know my stock and kindred, how I was the Son of Jacob, a man of great strength and power; Therefore have you in your deeds the fear of God, honour your brethren; for all men that observe the law of God are loved of him. Then I came with the Ishmaelites to a certain place called Indoclep, and they demanded of me what I was; (as I said) because I would not reproach my brethren) that I was one of their houshold Slaves. Then said the chief of them thou art no Slave; for thy countenance doth shew thee what thou art. And he threatned me unto the death, yet for all that, I said again, I was their Slave. But when we came into Egypt they began to strive who should have me for mony that was paid, and they agreed that I should abide in Egypt with a Merchant of their faculty, until such time as they had made their merchandise and returned again; and God gave me grace in the sight of the Merchant, that he gave me the charge

An amiable countenance a token of a liberal mind.

of his houle, and the Lord blessed him by
my hand; for the Lord gave him plenty
of Gold and Silver, and I was with
him three months and five daies: In
his time passed by Memphitica the
wife of Putiphar in great glory, and she
cast her eyes upon me (for the Eunuchs
had shewed her of me) & she shewed her
husband of the Merchant which was
made rich by the hand of a young man
being an Hebrew, and she said they had
stolen him out of the Land of Canaan, there-
fore do now judgment upon him, and
take the young man to be your steward
and the God of the Hebrews shall bless
you: for grace from Heaven is in him.
Putiphar her Husband, perswaded with
these words, caused the Merchant to be
sent for, and said unto him what do
I hear of thee that stealest souls out
of the Land of the Hebrews in selling
of Children? The Merchant fell down
upon his knees, and prayed him, say-
ing, I beseech thee Lord, shew me:
for I know not what thou sayest. He
answered again, Where gatest thou
this Hebrew child? and he said, the Ish-
maelites left him with me until they
came this way again. When he had said
Putiphar said, bring the young man
hither

A covetous heart like *Achan.*

hither, and I being brought in did re-
verence to the Prince of the Eunuchs, fo
he was the third man in dignity wit
Pharaoh, and Prince of all the Eunuch
& he had wife, children, and concubines
And when he had taken me apart, h
said, art thou bond, or art thou free?
answered, bond. And he said unto me
Whose bond-man art thou? I answere
him the Ishmaelites. And he said again
unto me, How came it to pass that thou
wast made their bond-man? And I said
for they bought me in the Land of Ca-
an; yet he did not believe me, saying
Truly, thou lieſt, & commanded me to b
beaten. Memphitica his wife spied m
beaten at a window, and sent unto h
husband, saying, Thy judgement is in
just; for thou doſt punish wrongfully th
young man that is stolen. But because
changed not my word, yet again was
beaten, and commanded to be kept a
his commandment, till such time as my
Masters came. And his wife said unto
him; Wherefore do ye keep in captivity
the noble Child: it were more aims t
let him go, and to beat you. She would
fain have spied me in desire of sin, an
I knew nothing of this. He said again
to Memphitica, it is not honeſt amon
th

A token of mercy, if it were not for an ill end.

Note a flattering woman.

the Egyptians to take away another mans goods before he shew him of it. He said that of the Merchant, & of me, when I should be imprisoned. After that xvii daies the Ishmaelites came, and they hearing that Jacob my Father was heavy for me, said unto me; Wherefore is it that thou saidst thou was a bond man, & now we know that thou art the son of a great man in the Land of Canaan, and thy father sorroweth for thee in sackcloth. Then I would fain have wept, yet I refrained my self for shaming of my brethren, and said, I know it not; for I am a bond-man. Then they took council amongst themselves, whether, or to whom they might sell me, lest I should be found in their hands, for they feared Jacob lest he should be revenged on them: for they had heard that he was mighty, both to God and man. Then said the Merchant to them, Redeem him now from the judgment of Putiphar; they hearing this, went and asked for me, saying, that they had bought me for mony, and he delivered me. Memphitica spoke unto her husband to buy me; for she said, I hear say they would sell him. And they sent an Eunuch to the Ishmaelites, and desired

A good nature.

to

to buy me, and when he could not bargain with them, he returned and shewed his Lady that they asked a great price for the Child: she sent again another Eunuch, saying; although they ask two Balances of gold, see that thou spare not for mony, but buy the child & bring him to me. He paid 80 golden Crowns for me, & said to his Lady that he paid 100, & I perceiving this, held my peace lest the Eunuch should have been searched. Behold my Sons what I have sustained, love one of you another, & with continuance, cast out from among you deceitful minds; for God delighteth in the concord of brethren, & hath pleasure also in the love & choice of a proved heart. For when my brothers came out of Egypt and knew me, I gave unto them their money, and never gave reproach unto them, but comforted them, and after the death of Jacob I loved them more abundantly and all that ever he commanded me I did very gladly, and they marvelled because I suffered not them to be troubled for a small cause; for all that was in my power I gave them. Their children were reputed to me as mine own, and mine own children as their servants.

Thus the righteous be bought and sold.

Concord between brethren pleaseth God.

Joseph's merciful heart declared.

Thei

Their life was my life, and their sorrow was my sorrow, and all their infirmity or disease was mine; my Land was their Land, my counsel was the counsel of them, and I never exalted my self above them in pride for mine own worldly glory, but was amongst them as one of the least. Therefore my Sons, if ye walk in the commandments of the Lord, the Lord shall exalt you, and bless you in riches perpetual. And if any man will do evil to you, with meekness look that ye pray for him, and God shall deliver you from all evil. For behold and see, that for my long sufferance the Daughter of my Lord was given me to wife, and there was given to me with her an hundred talents of Gold; for God made them to serve me, and gave me beauty, that I should be as a flower above them that were fair in Israel, and he kept me unto mine age both in strength and beauty, because I was like to Jacob in all things. And what dreams I have seen, my Children now hear. There were xii Harts feeding and nine were divided abroad in the earth; also I saw how that of Juda was a Virgin born, having a white silken robe, and of her came forth

A Promise for them that pray for their enemies. God provideth for his Elect.

Joseph's Dreams.

Christ Propheci-ed.

an Immaculate Lamb: And on the left hand of the said Lamb, was as it were a Lyon: and all Beasts made against him, and the Lamb overcame them, and trode them under his feet, and in him joyed the Angels, the men, and all the earth. These things shall come to pass in their time, that is to say, in the latter daies. Therefore my sons, keep the commandment of the Lord, and honour Juda and Levi. For of them to you shall spring the Lamb of God which by his grace shall preserve all Gentiles and Israel. The Kingdom of him is a Kingdom eternal, which shall never pass. For my Kingdom shall be ended in you, as the keeping of an Orchard; for after the harvest it shall appear no more. I know right well, that after my death, the Egyptians, shall trouble you, but God shall revenge you, and bring you to the promised land, which he sware to Abraham, Isaac and Jacob. But carry my bones with you: for in so doing the Lord shall be in the light with you against the Egyptians, and Belial shall be indarknes with the Egyptians. Also carry with you your Mother Zilpha, and nigh unto the Valley, near unto Rachel bury her. When he had said

the

these words, he stretched forth his feet, and slept the sleep of all the world. Then they enbalmed him with spices, putting him in a Chest in Egypt, after he had lived 110 years, who saw Ephraim's Children unto the third generation: For unto Machir the son of Manasses were children born on Joseph's knees. After this, all they of Israel bewailed him, and all the Egyptians with a great mourning. For he had compassion of Egypt as of his own proper members, and assisted them, both with his labour and counsel, and did them good at all times and seasons.

The Teſtament of *Benjamin* made to his Children at his death concerning a clean mind.

Lo what true faithful love doth mean:
all you that lovers be:
It is in heart and not in luſt,
as you here plainly ſee.

The Testament of
BENJAMIN.

THE Copy of Benjamin's words which he uttered to his Children, being of the Age of an hundred and twenty years, He kissed them, and and said: As Isaac was born in the hundreth year of Abraham, so was I in the hundreth year of Jacob: and because Rachel died at my birth, I sucked her Bond woman Bilha. For after that Rachel had born Joseph, she was barren twelve years. And when she had prayed to the Lord in those twelve years, she conceived and bare me; For my Father loved Rachel exceedingly, and wished to see two Sons by her; and therefore I was called Benjamin, that is to say, the son of my daies, or the son of my sorrow, because my Mother dyed in the Birth of me. When I came first into Egypt and that my Brother Joseph knew me, he said to me: What said they to my Father, when they had sold me: I answered, They stained thy Coat with blood, and bringing it to him said: See if this be thy Sons Coat or no? And my brother also said unto me: Truly, when the Ishmaelites

Benjamin what it signifieth.

took me, one of them stripping me out of my coat, gave me a thin shirt to put on, & lashing me with a whip, bad me run. And as he went aside to hide my garment, a Lion met him, and slew him, & his partners being afraid, sold me to their fellows: you therefore my children love the God of Heaven, & obey his commandments following that good & holy man Joseph, and let your mind be set upon goodness, as you know that mine hath been. He that hath a good mind, looketh rightly above all things. Fear God, & love your neighbours, & then although the spirit of Belial tempt you to all naughtiness to trouble you, yet shall it not get the uppermost hand of you no more than it did of my brother Joseph. How many folk would have killed him, & yet still God defended him? For he that feareth God, & loveth his neighbour cannot be wounded of the airy spirit Belial, and he that is shielded with the fear of the Lord, is safe from harm both of man and beast, and cannot be overcome, because he is helped by the love of God which he hath towards his neighbour; for Joseph besought our Father Jacob to pray for my brethren to the Lord, that he would not lay unto

Joseph's distress revenged by God.

Temptation shall not overcome them that fear the Lord.

their

their charges, the mischief that they had devised against him. Whereat Jacob cryed out, O son Joseph, thou hast overcome my heart. And therewithal imbracing him, he kissed him two hours together, and said: In thee shall the prophesie of heaven be resembled to the full, concerning the Lamb of God, and Saviour of the world, that the unspotted shall be delivered for the wicked doers, and he that is without sin, shall die for sinners in the blood of his Testament, to the salvation both of the Gentiles and of Israel, and he shall dash Belial and all his servants. My children, look upon the end of that good man & follow his mercifulness with a good mind, that you also may have a Crown of Glory upon your heads. A good man hath not a dark eye; for he is merciful & pittiful to all men, yea, though they be sinners and have devised mischief against him; and he that doth good, overcometh evil, 1. By the defence of goodness, and loveth 2. The righteous as his own soul. If another. 3. Man be honoured, he envieth it not: If a man be inriched, it grieveth him not: If a man be strong, 4. Or valiant, he praiseth him, and believing him also to be chaste: He defendeth,

Joseph a right figure of Jesus Christ.

A good man,
1. Overcometh evil.
2. Loveth the righteous.
3. Envieth not.
4. Praiseth the valiant.

5. Defendeth him that feareth God. 6. Admoniſheth the ſinner. 7. Pitieth the poor. The example of a godly man converteth ſinners.

5. Him that hath the fear of God. He worketh together with him that loveth God; and if a man forſake the Almighty. 6. He warneth him to return again. Whoſoever hath the Grace of the good ſpirit, him doth he love as his own life. 7. He pitieth the poor, ſuccoureth the weak, and praiſeth and honoureth God. My children, if ye have a good mind, evil men ſhall ſtand in aw of you, and unthrifts ſhall for very ſhame be converted to goodneſs. So that covetous men ſhall not only depart from their negardlineſs, but alſo give of their abundance to the needy. If ye be good doers, both unclean Spirits ſhall flee from you, and ſhrewd Beaſts ſhall ſhun for fear of you. For where the regard of good works is in the mind, there darkneſs flyeth away: For if he do wrong to any holy man, he is ſorry for it: And if a holy man receive wrong, he pitieth the doer, and putteth it up with ſilence. And if any man betray a righteous ſoul, and the righteous pray for his betrayer, the betrayer is not a little diſgraced, and the Righteous becometh much more notable afterward, as did my Brother Joſeph. The guileful ſpirit

of

of Belial hath no power over a good mans mind; for the Angel of peace guideth his soul. He looketh not affectionately upon corruptible things, nor raketh together riches in the desire of voluptuousnels. He is not delighted with pleasures. He grieveth not his neighbour. He stuffeth not himself with meat, neither wandreth he in the pride of his eyes; for the Lord is his portion. He taketh no glory for giving good counsel. He passeth not how men dishonour him, neither can he skill in any fraud or guile, untruth, strife, or slanderousnels; for the Lord dwelleth in him, and inlightneth his mind, and he rejoyceth before all men in a good time. A good mind hath not two tongues, one to bless with, and another to curse with; one to slander with, and another to honour with; one of sorrow and another of joy; one of quietnels, and another of trouble; one of dissimulation, and another of truth; one of poverty, and another of riches; but it hath one only disposition pure & uncorrupt towards all. It hath no double sight or double hearing. For in all things that he doth, speaketh or seeth, he knoweth that the Lord beholdeth his heart

The properties of a righteous man.

and

& therefore he cleanſeth his mind, that he may not be found faulty before God and Man. But all the works of Belial are double, & utterly void of ſimplicity wherefore my children, ſhun the naughtineſs of Belial; for at the firſt he delighteth thoſe that obey him, but in the end he is a Sword, & the Father of ſeven miſchiefs. For when the mind hath once conceived by Belial, it bringeth forth, firſt envy, ſecondly deſperateneſs, thirdly ſorrow, fourthly bondage, fifthly needineſs, ſixthly troubleſomeneſs, ſeventhly deſolation: and for that cauſe was Cain tormented with ſeven puniſhments by God; for in 7 years together, God brought every year a new plague upon Cain. Two hundred years he ſuffered, & in the nine hundreth year the earth was made deſolate with the Flood for his righteous brother Abel's ſake. In ſeven hundred years is Cain judged, & Lamech in ſeventy times ſeven: for they that are like Cain in ſpightfulneſs & hatred towards their brethren, ſhall be puniſhed with the ſame puniſhment for ever, as he was. You therefore my Children, eſchew malice, envy, and hatred towards your brethren, and cleave to goodneſs and lovingneſs. He that hath a mind

clean

Diſobedience the father of ſeven miſchiefs.
1. Envy.
2. Deſperation.
3. Sorrow.
4. Bondage.
5. Needineſs.
6. Trouble.
7. Deſolation.
An example of *Cain*.

clean in love, looketh not upon a woman in way of letchery. For he hath no defiling in his heart, because the spirit of the Lord resteth in him. For as the Sun is not defiled by shining upon a puddle or dunghil, but doth rather dry up, and drive away the stink: even so, a pure mind striveth against the uncleanness of the earth, and overcometh it, but is not defiled it self. And I perceived by the sayings of the righteous Enoch, that there shall be evil deeds among you: For you shall defile your selves with the Fornication of Sodom, and perish all, save a few, and multiply inordinate lusts in woman, and the reign of the Lord shall not be among you; for he shall take it away suddenly. Nevertheless the Lords Temple shall be made in our portion, and it shall be glorious among you. For the Lord himself shall take the kingdom upon him, and the 12 Tribes shall be gathered together there, and all Nations shall resort thither, until the most High send his salvation in the visitation of his only begotten. And he shall enter into the first Temple, and there the Lord shall suffer wrong, and be despised, and be lifted up unto a piece of timber. And the veil of the Temple,

An apt similitude to a mind resisting sins.

A Prophesie of the nativity of Christ.

Of his passion, *Matth.* 27.

Of the coming of the holy spirit.

Of his Ascension.

ple, shall be rent asunder, and the Spirit of the Lord shall come down upon the Gentiles, poured out as fire; and rising up from the grave he shall ascend from earth to Heaven. He shall remember how base he hath been upon Earth, and how glorious he is in Heaven. When Joseph was in Egypt, I longed to see his person, and the form of his countenance, and through the prayers of my Father Jacob, I saw him awake in the day of his full and perfect shape. Now therefore my Children, know you that I shall die. Wherefore deal every of you truly and righteously with his Neighbour, work ye justly and faithfully, and keep ye the Law and Commandment of the Lord: For that do I teach you instead of all Inheritance: And give you the same to your Children for an everlasting possession. For so did Abraham, Isaac and Jacob, they gave us all these things for an Inheritance, saying, Keep the Lords commandments till he reveal his saving health unto all Nations. Then shall ye see Enoch, Noah, Sem, Abraham, Isaac, and Jacob, sitting at his right hand with joyfulness. Then shall we rise also every of us to his own Scepter worshipping the

A prophesie of the last coming of Christ.

The resurrection and judgment described.

King

of heaven, which appeared on earth in the base shape of man. As many as believe in him, shall rejoyce with him at that time. And all these shall rise again to glory, and the residue unto shame. And the Lord shall first of all judge Israel for the unrighteousness committed against him, because they believed not in God that came in the flesh to deliver. Then shall he judge all Nations, as many as believed not in him when he appeared upon earth, and he shall reprove Israel among the chosen of the Gentiles, as he reproved Esau in the Midianites, that seduced his brethren by fornication and Idolatry, who were estranged from God, and fell away from the inheritance of the Children, because they feared not God. But if you walk in holiness before the Lord ye shall dwell in hope again in me, and all Israel shall be gathered to the Lord, and I shall no more be called a ravening Wolf for your Robberies sakes, but I shall be called the Lords Workman, which giveth food unto such as do good. And in my seed shall be raised up the beloved of the Lord, whose voice shall be heard upon the earth, and he shall give new knowledge, and enlighten

A prophesie of the Nativity of Christ.

lighten all Nations with light of ...
derstanding, and shall come up to sal...
Israel. He shall take from them as a wolf...
and give to the Synagogue of the Ge...
tiles, and continue in the Synagogue ...
Christ described. the Gentiles to the worlds end. He shal...
be among their princes as musica...
melody in the mouths of all men, an...
his doings and sayings shall be writte...
in holy books. He shall be the Lord...
Dearling for evermore. And as con...
Christ wipeth away our sins. cerning him, my Father Jacob taugh...
me, saying; He shall amend the default...
of thy Tribe. And when he had ende...
these sayings, he commanded his chi...
dren to carry his bones out of Egyp...
and to bury them in Hebron by his F...
thers. So Benjamin died an hundred fi...
and twenty years old, in a good age,...
they put him in a Coffin, & in the fou...
score and eleventh year before the d...
parture of the Israelites out of Egy...
they and their brethren conveyed th...
Fathers bones privily again into t...
Land of Canaan: and buried him in H...
bron, at the feet of his Fathers, and ...
tur ed again out of the Land of ...
naan, and dwelt in Egypt, till the ...
of their departure thence all togethe...

FINIS.

How these Testaments of the Twelve Patriarchs were first found, and by whose means they were translated out of Greek *into* Latin.

THese Testaments were hidden and concealed a long time, so as the Teachers and the Ancient Interpreters could not find them. Which thing happeneth through the spightfulness of the *Jews*, who by reason of the most evident, manifest, and often Prophecies of Christ, that are written in them, did hide them a long while. At length the *Greeks* being very narrow searchers out of Ancient Writings, sought these Testaments warily, and got them more warily, and translated them faithfully out of *Hebrew* into *Greek*. Nevertheless this writing continued yet still unknown, because there was not any man to be found that was skilful both in the *Greek* and *Latin*, nor any Interpreter that might procure the translation of this noble work, until the time of *Robert* the second, sur-named *Grodsthead* Bishop of *Lincoln*, who sent diligent searches as far as *Greece*,

Greece to fetch him a Copy of the ſaid wri
ing without reſpect of their charges, whic
he bare moſt liberally. Therefore to con
tinue the memories of thoſe moſt lightſo
Propheſies, to the ſtrengthning of th
Chriſtian Faith, that reverend Biſhop d
in the year of our Lord, 1242. tranſla
them painfully and faithfully, word fo
word out of *Greek* into *Latin* (in whic
two tongues he was counted very skilful
by the help of Mr. *Nicholas Greek*, Parſo
of the Church of *Datchot*, and Chaplain
the Abbot of St. *Albans*, to the inte
that by that means the evident Proph
ſies which ſhine more bright than the da
light, might the more glorioufly come
broad to the greater confuſion of t
Jews, and of all Hereticks, and enem
of the Church of Chriſt, to whom be pra
and glory for ever. Amen.

At *LONDON*, Printed for th
Company of Stationers. 1683.